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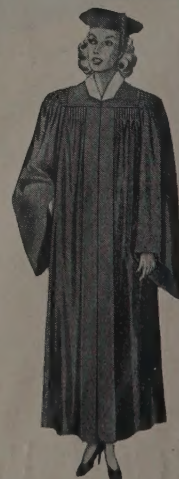
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LETTERS

The Mayor's Message

TO THE EDITOR: I am happy to commend Bishop DeWolfe and all the clergy and laity of the Episcopal Church for the work that has been done in Long Island.

The Bishop's efforts have beneficially affected the life of the community as a whole, and his good teachings have helped create a happier spirit throughout the entire metropolitan area.

VINCENT R. IMPELLITTERI, Mayor.
New York City.

Red Boxes for Men

TO THE EDITOR: Lent is almost here and not much has been done about the men's red boxes.

Mine was not the first such idea (I wrote about this two years ago [L. C., April 3, 1949]), but it still stands: Why can't the men have red boxes?

I don't see why the men don't do anything about it. They have things to be thankful for, too. With the world situation what it is we should be doubly grateful for being such a fortunate people.

Let's not take a back seat in this matter of raising money and being grateful.

PETER SIMCOX,
age, almost 11.

Manchester, Vt.

"Open Letter"

TO THE EDITOR: May a layman express his surprise at the attitude of some of your clerical correspondents regarding the "open letter"—for instance, that of the gentleman who "stopped the paper" for fear of ever again reading a frank challenge on a current issue? Broad-minded and willing enough to approve the approvers of the Sheffield conference, yet will he run the risk of reading further criticism? No, no, a thousand times, no! As to the latest charge of trickery by omission, does the fact that the sponsoring was "purely temporary" have any bearing? A seat in the electric chair is "purely temporary"—but it can do a lot of damage.

Frankly, I feel that all those referred to [L. C., November 26th] should give the paper a vote of thanks. It invited their responses: they gave them, and I feel better, as do a lot of other laymen, I'm sure. Their replies indicate that they meant well and the sponsorship didn't really mean what some might fear.

Perhaps our loyalty to our Church and our nation is so definite that, when those in high places "sponsor" something that (somehow or other) we believe is not good, it makes us wonder.

Perhaps, as laymen, we are not able to note some of the fine shades of distinction that motivate them. Perhaps we don't like being put on the defensive by such friendly (?) remarks as "I see there was a couple of Episcopalians in that recent group picture in—magazine." Or, "I see your people are sponsoring," etc., etc.

Well, here is my vote of thanks anyway to THE LIVING CHURCH. May it live forever.

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BOOKS

The Rev. Francis C. Lightbourn, Editor

THREE more volumes of the *Colet Library of Modern Christian Thought and Teaching* [L. C., November 5th], published earlier in England by Duckworth, under the general editorship of the dean of St. Paul's, the Very Rev. W. R. Matthews, are now published in America by Macmillan, at \$1.25 each.

The Resurrection Pattern (1), by Geoffrey Hoyland (Pp. v, 110), is a reconciliation of scientific and religious truth by a layman who believes that, just as in a trial it is the jury that brings in the verdict, so, in the relation of religion to science, the verdict "must ultimately be delivered by the common people."

The Early Traditions of Genesis (4), by E. B. Redlich (Pp. 127), covers the first 11 chapters of the book. The map, diagrams, and printing in parallel columns of the sources combine to make the volume a handy one for the student.

The Kingdom of God in the Experience of Jesus, by S. H. Hooke (Pp. v, 160), traces the subject from early ideas on divine kingship, through divine kingship in Hebrew religion, into its various aspects in our Lord's teaching.

Of Interest

The Story of St. Francis, by Elizabeth Grierson (Mowbrays. In America: Morehouse-Gorham. Pp. ix, 131. \$1.50). Told in simple, but not childish language. Suitable for older children and adults. Attractive line drawings by Mollie M. Kaye.

Children of Galilee, by Lydia S. Eliot (Mowbrays. In America: Morehouse-Gorham. Pp. 128. \$1.50). Children's fiction, based on the Bible. With line drawings by Mollie M. Kaye. Matches in format *The Story of St. Francis*.

Light Unto My Path: A Christian Alphabet, by M. V. C. Jeffreys (SPCK. 1950. Pp. 23. Paper, 1/-). About thirty passages of scripture, illustrating four themes (creative and redemptive love, Incarnation, freedom, the kingdom of heaven), with an introductory note on each theme.

Apologia pro Vita Sua, by John Henry Cardinal Newman, with an introduction by Anton C. Pegis (Random House: Modern Library. 1950. Pp. xiv, 430. \$1.25). The original 1864 text of the *Apologia*, with an appendix containing miscellaneous items.

Chats from a Minister's Study, by Wilbur M. Smith (Boston: W. A. Wilde Company. Pp. 283. \$2.50). Essays on books, some of which were originally given as radio broadcasts of the Moody Bible Institute.

The Living Church

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A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

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Things to Come

JANUARY							FEBRUARY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6		1	2	3				
7	8	9	10	11	12	13	4	5	6	7	8	9	10
14	15	16	17	18	19	20	11	12	13	14	15	16	17
21	22	23	24	25	26	27	18	19	20	21	22	23	24
28	29	30	31				25	26	27	28			

January

28. Sexagesima Sunday.
Theological Education Sunday.
Youth Week and Christian Endeavor Week.
National Council of Churches.
Convention, Eau Claire (to 29th).
Convention, San Joaquin (to 30th).
Convention, West Virginia (to 30th).
Convention, West Texas (to 30th).
30. Election of Suffragan for Connecticut. Bishop Gray to be installed as Bishop.
Executive committee, World Council, at Paris.
Convention, Alabama (to February 1st).
Convention, California.
31. Convention, Arizona (to February 1st).
Convention, Michigan.
Convention, Ohio.

February

2. Purification of St. Mary the Virgin.
4. Quinquagesima Sunday.
6. Church Periodical Club executive board annual meeting, at Seabury House (also 7th).
7. Ash Wednesday.
9. World Day of Prayer, sponsored by Department of Church Women, National Council of Churches.
11. First Sunday in Lent.
Division of Christian Educational, National Council of Churches, at Columbus, Ohio (to 17th).
Convocation, Panama Canal Zone (to 12th).
National Council meeting (to 15th).
14. Ember Day.
Convocation, Southwestern Brazil (to 18th).
16. Ember Day.
17. Ember Day.
18. Second Sunday in Lent
20. Convocation, Central Brazil (to 23d).
22. Washington's Birthday.
24. St. Matthias.
Convocation, North Texas (to 26th).
25. Third Sunday in Lent.

Greetings from the Governor

Dear Bishop DeWolfe:

Both as governor and as an admiring reader, I am happy to send most cordial greetings to the staff and readers of THE LIVING CHURCH on the occasion of its special edition of January 28, 1951.

The work of the Church on Long Island needs no commendation from me. The most eloquent testimonial of the results of this activity is to be found in the increase of its membership and its influence. The members of our Episcopal Churches have the benefit of the spiritual leadership of devoted clergymen. Never in our history was our country more in need of their inspiration as well as their human understanding.

May God speed the activities of the Church, not only on Long Island, but



wherever its voice is raised in the honor and worship of God.

Sincerely yours,
THOMAS E. DEWEY,
Governor of New York.

SORTS AND CONDITIONS

THIS BEING the Long Island number, **Sorts and Conditions** bows to make room for the above cordial greeting from Governor Dewey, who is, as his letter shows, an active communicant of the Episcopal Church.

LONG ISLAND'S vigorous Church life is summed up in the historical survey article beginning on page 16. Succeeding pages describe: Garden City (the Cathedral and its two schools), page 18; Woodhull School (a parish school ranging from nursery to high school), page 19; Urban Work, page 19; Youth, page 20; The Auxiliary (a Long Island "First"), page 21; The Bishop's Men, page 23; Missionary Advance, with the brilliant project of preengineered churches, page 24; a double spread of Parish Churches, pages 26 and 27; map, with complete list of parishes and missions, pages 28 and 29; diocesan departments, page 30; the famous Church Charity Foundation, page 31; Religious Orders, page 34; and numerous pictures of well known parishes, clergy, and laymen here and there throughout the special section.

IN CASE you wonder what is going on in the little drawing at the middle of the map, that is an atomic scientist at work in the Long Island laboratories of the AEC. Long Island has everything!

NEW DEAN of the Washington Cathedral, succeeding Dr. John Wallace Suter, is the Rev. Francis B. Sayre, now serving as rector of St. Paul's Church, East Cleveland, Ohio.

THE EPISCOPAL CHURCH looks better than last year, but still far down the list, in the annual statistics of per capita Church giving prepared by the United Stewardship Council. It has moved from 24th to 23d place in total giving per Church member, with an average gift of \$42.44 per

member, as compared to \$41.57 in the previous year. The average per capita gift of all churches was, however, only \$30.58, and it is true this year as last that most of the medium-size and large churches had a poorer record than the Episcopal Church. It is the small, zealous bodies that make up the greater proportion of the 22 churches which did better.

THE AGENCY collecting the statistics, the United Stewardship Council, is now the Joint Department of Stewardship of the National Council of Churches.

THE GENERAL BOARD of the NCC, meeting in New York last week, took a number of significant steps. It appointed a committee of 30 under the chairmanship of Mrs. Douglas Horton (former director of the WAVES), to plan for special ministrations to the armed forces and defense workers.

THE NCC called for negotiations with other governments, within and without the UN, to secure "a just and durable peace" responsive to moral and spiritual imperatives which are the essence of our faith in Christ. It warned against the temptation to "sacrifice justice solely in the interests of peace," but rejected the view that World War III is inevitable. "To carry forward with increasing zeal the world mission of the Church," it said, according to an RNS summary, "is to hasten the day when our own and succeeding generations may be delivered from the scourge of war."

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Peter Day.



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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Are bishops consecrated and priests ordained by an ex-Roman bishop to be regarded as valid ministers in those offices?*

Several men "consecrated" by such bishops have been refused admission to the Anglican episcopate, even though at least two of the consecrators were bishops living in and exercising their jurisdictions. The position taken by some of the opponents of their reception was that the consecration of a bishop is the act of the Church, not simply of the individual through whom the Church's power of orders is exercised.

Each consecrating bishop should be directed by the Church to which he belongs to perform the consecration. The request for the consecration must come, not from the candidate himself, but from that unit of the Catholic Church for which he is being consecrated, expressed through its normal constitutional method of choosing bishops, if it is already organized, or by the action of a representative group of the clergy and people, if its constitution is still in process of formation.

With regard to the priesthood, the situation appears essentially the same. A man cannot be ordained priest for himself or on the basis of his own judgment of his sufficiency. He is ordained for a cure of souls or a religious order or a chapter of which he is or is to become a member. One might say that the bishop's diocese could constitute such a unit of the Church of God, but in the case of bishops legitimately deprived or deposed there is no diocese for which they are ordaining. If some unit of the Catholic Church as for example, the Episcopal or Old Catholic, has judged our hypothetical bishop's sentence to be unjust, and has taken him into its episcopate and he is acting for that body, I would judge his ordinations to be valid. If he is just "free-lancing," I should think it necessary that conditional ordination should be administered to those whom he has ordained before they could be accepted by a generally recognized Catholic body.

• *Perpetual Deacons.*

A correspondent informs me that the Rev. Frederick Ernest Whitney did not remain a deacon but was ordained to the priesthood on June 6, 1909, by Bishop Greer of New York. This happened

after I had left that diocese and Fr. Whitney had passed out of my life.

• (1) *Is it permissible for a server to use a small kneeling pad at Mass? If permissible, what size and color would be liturgically correct?*

• (2) *Are there any manuals or books available which instruct on how to serve at high Mass?*

(1) It is always permissible to provide kneeling pads for servers. There should be two, one at each end, in front of the altar. If there is more than one step, these pads may be placed on the lowest one. If the footpace is the only step, the pads should be on the floor. Their size is not regulated by tradition, but 18" x 7" is a pretty good dimension for all sizes of servers. The color is determined by artistic considerations.

(2) Complete directions for all ministers at high Mass are given in "Ritual Notes" published by Mowbray. Directions according to the Sarum Rite are found in the *Server's Handbook* by Percy Dearmer, published by Oxford University Press. There is a *Server's Manual* by Robert F. Lau, published by Morehouse. It contains directions only for low celebrations. These are available from the Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y., or 29 East Madison St., Chicago 2, Ill.

• *Is it permissible for a lay reader to wear the tippet or black scarf while in performance of his duties?*

The tippet is used with the choir habit (cassock and surplice for priests and deacons, rochet and chimere for bishops) as a sign that the wearer is a clerk in Holy Orders. It is not a sacred vestment, like the stole, and so is worn in the same manner by all three Orders. Its use by lay readers is the practice condemned by Canon 50, Sec. 3, last sentence.

The Canon cannot possibly refer to the surplice, since that is the "dress appropriate to" choristers and acolytes as well as to ordained clergymen, nor can it refer to the hood which is a sign, not of clerical, but of academic status. Percy Dearmer, in his well-known work, *The Parson's Handbook*, has a very thorough and complete discussion of the tippet.

GENERAL

HOUSE OF BISHOPS

Opening of Meeting

By ELIZABETH McCracken

According to custom, the meeting of the House of Bishops was opened with a short service. Bishop Shires, Suffragan of California, the youngest bishop in order of consecration, read the Lesson, and the Presiding Bishop said the prayer. Then the bishops present, consecrated since the last meeting of the House, were formally introduced.

The House stood while the names of the bishops who have died since the last meeting of the House were read.

Bishop Stoney of New Mexico and Southwest Texas then welcomed the House to the district; and the Rev. William G. Wright, rector of St. Clement's Church, where the meeting was held, welcomed the bishops to the parish and the city. The secretary of the House, the Rev. Dr. John Fitzgerald, gave the number of bishops present as 120.

The Military Bishopric

No report was anticipated or heard with such intent interest as that of the National Council's Armed Forces Division, which was presented by Bishop Louttit of South Florida, the Division's chairman. He said the Church now has 87 chaplains (which is the current quota), but by the middle of the year may have 200, because other quotas have not been filled.

"Our forces are scattered over an enormous area," he said. "We haven't enough chaplains to go around. A bishop for the armed forces, if we had one, would have nothing to do with placing chaplains. Each service does its own placing."

He went on, "the Armed Forces Division has as a routine job selection of men to recommend as chaplains. We pay their pension premiums, and provide them with small discretionary funds, which they use according to their own judgment and of which they are not required to send us any report. We try to provide each chaplain with a Communion set, altar linen, vestments and religious literature. We try to help in solving the chaplains' problems. We also try to give financial aid to dioceses and districts where divisions are located and where the local clergy are helping to minister to the men."

Bishop Louttit then turned to the anxiously anticipated part of his report: the report of the Special Committee on a Suffragan for the Armed Forces. "I am frank to say that I did feel, when I was on active duty, that a Suffragan Bishop was not necessary. I tried, by a letter, to find out what chaplains thought. I sent out a letter and got 54 replies. The chaplains who were in favor emphasized rank. They felt that a bishop meant something and that Washington would be more impressed by a bishop than by anyone else who might come down on behalf of chaplains. They thought that a bishop would impress the commanding officer at camps. Some chaplains felt the need of a bishop to deal with problems under the marriage canons, as diocesan bishops do at home. Underlying all this was the feeling that a suffragan for the armed forces would be a workable plan if the right man should be chosen."

Bishop Louttit continued, "the chaplains who were opposed to the idea said that no one man could go around the

time. It is true that Bishop Sherrill, Bishop Hobson, and Bishop Hart did go; but they went for the General Commission on Chaplains. The question was raised as to whether giving the armed forces a bishop would mean that the chaplains would have to transfer their allegiance to him, away from their own home dioceses.

"We (the Division) could not recommend a suffragan for the armed forces at this time. We do recommend that all our bishops and clergy, and all our Church people accept responsibility in this matter. The primary responsibility rests with the parish—with the rector and the people. Each parish should keep in touch with the men going into the forces: keep *constantly* in touch with them. Our Division would gladly send the names to rectors of the places where their men are. This is difficult because they are so often moved. We will do our best.

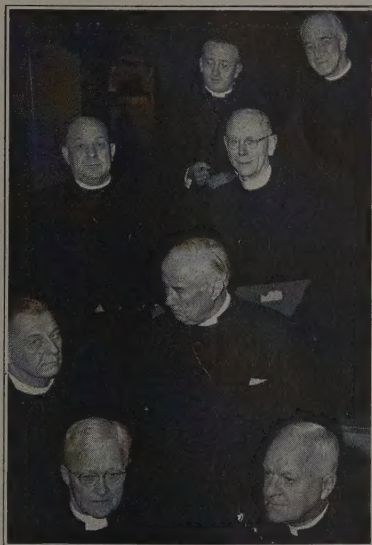
"The nearest congregations *must* take responsibility for the Episcopalians in the camp near them. What men need most is something like home. Civilians can do much by having the men in their homes. So many of the men are so very young. Every bishop should try to get his clergy and people to do what they can to minister to the men."

NOT A WORD WAS SAID

Considering for a moment another facet of the subject of the chaplaincy, Bishop Louttit said, "I would stress our responsibility in recommending men for the chaplaincy. May God have mercy on our souls if we recommend a man who is not the right man. Don't try to solve your problems by recommending men who are misfits in your diocese."

Returning to the question of a military bishopric, Bishop Louttit said finally: "We do not recommend *now* that we elect a Suffragan for the Armed Forces. But we are going to ask Bishop Kennedy of Honolulu to be Bishop for the Armed Forces in the Hawaiian area, in addition to his present work; and we are going to ask Bishop Larned to be Bishop for the Armed Forces in Europe, also in addition to his present work."

There was a silence when Bishop Louttit ended his report, which had occupied over an hour. Discussion and questions were in order; but not a word was said. Some one moved that the report be



HOUSE OF BISHOPS: A cross section.*

world. They thought they could use the bishop in the place where they were. They also questioned whether any bishop would be permitted to travel during war-

*From top left: Bishops Gooden, Gilbert; Blankingship, Washburn; Pardue, Keeler; Clingman, and Barnwell.

printed and distributed. This was seconded and the motion carried unanimously.

Then the Presiding Bishop said, "The Armed Forces Division has been living on the money left over from the former Army and Navy Commission of the Church. We have allocations of money for China; but we can't use it in China. We *can* use some of it for the Armed Forces Division; or we can have a special spring campaign, and raise what will be needed. Shall we have a spring campaign?"

When there was no indication that this was wanted, the Presiding Bishop went on: "I have spent seven years in this work. The main task is stimulation at home. If a man gets a letter from his home parish it means more than if he got it from anywhere else. If he gets a letter from his own bishop that means more than a letter from any other bishop. Many rectors and many bishops have failed to see what they can do. It is no mystery. The secret is to *care* for the men and for the chaplains in the services."

Okinawa

The Okinawa Mission was placed under the jurisdiction of Bishop Kennedy of Honolulu by the House of Bishops as a temporary measure.

It was suggested that Bishop Binsted of the Philippines was much nearer Okinawa than Bishop Kennedy. The Presiding Bishop explained that Bishop Binsted was over-worked, and needed to receive, rather to give, episcopal assistance.

Changes of Name

The House of Bishops voted to change the name of the District of the Philippine Islands to District of the Philippines, the name Philippines being officially in use there. It was voted also to request the General Convention to amend the Canon on Missionary Districts, by substituting the word dioceses for districts.

The Value of the Province

One of the values of a province is that it can be very useful to chaplains of the armed services, according to a statement made for the presidents of the provinces by Bishop Penick of North Carolina to the House of Bishops. The chaplains are away from their own dioceses, and would appreciate and use opportunities to sit in the synod of the province, to visit the diocesan convention, to attend clergy conferences and retreats, and to be included in other activities of the province, Bishop Penick said.

It was pointed out that the effectualness of a province depends largely upon its personnel. In this connection, the Presiding Bishop declared that great care should be taken in the selection of dele-

gates to the provincial synods by the dioceses. Bishop Penick reported that the provinces were in complete agreement as to their value.

Social Security

"When are clergy not clergymen?" was the question asked by Bishop Washburn of Newark in reporting to the House of Bishops on a study of the Social Security Act as it affects the clergy.

The answer to the question may differ, he said, according to the place in which the men live.

"In one district, it was ruled that unless a clergyman was engaged in actual ministerial work, he would come under the Social Security Act as a layman does. If teaching in seminaries, for example, clergymen must come under the Act. Teachers and heads of schools also qualified as *not* being clergymen, under the Act. On the other hand, some lay readers were not permitted to come under the Social Security Act, though they were employed in secular work throughout the week. They were considered to be doing ministerial work.

"The whole matter needs clarification and uniform action on the part of the administrators. We have prepared a memorandum which we wish to send to Washington."

The House heard the document read; then voted approval of reference of it to the proper authorities in Washington.

Clergy Salaries

The average cash salary for clergy today is \$3592 for dioceses and \$3097 for missionary districts, according to the Joint Commission of Pension Fund Matters and Clerical Salaries. However, Bishop Goodwin of Virginia, in presenting the Commission's report, told the House of Bishops, that the term "average salary" is misleading, since a few large salaries including the bishop's can bring up an average figure. He said that the median figure [half way between the highest and lowest] was more revealing. It is \$3215 for the dioceses and \$2562 for the districts. "In other words," said Bishop Goodwin, "half the clergy of our Church receive salaries below even these median figures. It is for those that the Commission is deeply concerned."

He continued: "A study diocese by diocese and district by district revealed further facts, which there has not been time fully to analyze. The figures now given are therefore still on the basis of the average salary. In the 75 dioceses, the highest average salary was \$4,794, the lowest \$2,761. This is a spread of more than \$2,000. Four dioceses averaged over \$3,000; six between \$3,000 and \$4,000. Ten averaged over \$4,000. In the missionary districts the range was



BISHOP LOUITTIT: *Not recommended now a Suffragan for the Armed Forces (see story on page 7).*

\$3,633 for the highest and \$2,898 for the lowest, a spread of \$735.

"But again, we must not be misled by the term 'average salary.' In the four lowest dioceses, 40 per cent of the salaries are below \$2,500. In the four highest, 45 per cent below \$3,600."

"The Commission has two suggestions to make: "(1) It must be the primary concern of the bishop of each diocese and missionary district to study the situation in his own area and to take the initiative with vestries and those responsible for administering diocesan aid to see that a living stipend is supplied.

"(2) To determine this, it is suggested that each diocese should arrive at such a figure for itself, not based on guesses but on information arrived at by thorough study of salaries and itemized budgets. Attention should be paid to every necessary item listed. The budgets should not be worked out from above, but secured from each clergyman, not from the guess of a bishop or executive council, but from the sacrificial experience of faithful clergymen.

"If the bishop will take the lead, consult with his clergy, and then present the facts, the laity will respond in those terms which the widely varying conditions throughout the Church demand."

Bishop Nash said, "I agree with this report and can verify it in my own diocese. But may I bring in another point? The clergy compare their salaries with those of firemen and the police and others who receive considerably more. The clergy forget that they get what these others do not get, such as rectories, for example."

Bishop Dandridge of Tennessee said, "I should like to bring before the House a serious problem that will have to be

faced by many of the clergy if and when the measure compelling the clergy to retire at the age of seventy goes into effect. This was voted at the last General Convention when people were tired. The resolution was not only unwise, but also it was wicked. This House can't change that, but I beg you to think about it well before the General Convention of 1952.

"Bishops retire as bishops of dioceses, but not from the active ministry. Under this new Canon, the clergy must retire and cannot do any work except under the rules of the Church Pension Fund. We are putting the clergy under the direction of a financial board.

"We could arrange matters as we do with missionaries. They must, the clergy, retire at 68; but they may still work by appointment, year by year. I don't know what action is necessary, but the present action is 100 per cent wrong."

Bishop Goodwin said that various matters relating to clergy pensions engaged a good deal of the Commission's time at its meeting and that a report on these matters would be made at the next General Convention.

Adapt Without Changing

Four factors essential to a successful ministry to a poor, interracial parish were presented by the Rev. C. Kilmer Myers, priest-in-charge of Grace Church, Jersey City, N. J., in an address to the House of Bishops.

Fr. Myers was one of five speakers who spoke to the Bishops on various sections of a report on the ministry of the Church in urban and industrial areas. The report was prepared under the auspices of the National Council's Department of Christian Social Relations. Bishop Keeler of Minnesota is chairman of the Department.

Bishop Nash of Massachusetts, the first of the five speakers, cited a pamphlet issued by the Federal Council of Churches, entitled "Evangelism of Modern Man in a Mass Society."

He noted that Boston still has its city wilderness. "In small places in Massachusetts, we and the Unitarians have the least touch with such people where we have no churches. They feel disinherited. They are lonely. Some are hostile; but most of them welcome the Church with pathetic eagerness.

"In evangelism here, there must be flexibility of method, which must start with the people where they are — as all work with people must. Our Church must play its part. A cooperative attitude and a cooperative technique with all religious bodies are necessary. The job is too large for any one Church. As Bishop Brent once said: 'The world is too large for any one of our Churches to serve it all.'"

"Trade union resentment is a real thing; and so is the resentment of one class against other classes. It can be overcome. We need Episcopalians among the unions to interpret the Church to their own union members. Whether in Boston or in Jersey City, or anywhere, there are still people who have a fatalistic view of life. They need the Gospel. Our call is to carry the vision of God to all corners of the world where we may."

In the brief interval for discussion, Bishop Bennett of Rhode Island asked, "You propose to evangelize the un-Churched. What are you going to do with Church people who are indifferent to the Church?"

Bishop Nash replied, "Convert them."

Bishop Burrill, Suffragan of Dallas, asked: "How do you account for the fact that statistics show an increase in Church membership?"

Bishop Nash replied, "Statistics are not reliable, especially Church statistics. They may be accurate as to actual membership, but not as to the number of converted, evangelizing Christians."

The second speaker was Fr. Myers. He said, "My own Church once ministered to a large and wealthy congregation. The neighborhood is now one of the poorest to be found anywhere. The people who now live there are Negroes, Chinese, and others of still other races. But we have no racial problem. We are all one family in the Church. There is no blue-print for the sort of work we are doing. The priest must live with the people; and he must have the complete sympathy and co-operation of his bishop."

Fr. Myers considers four factors essential in his type of ministry:

"First: this sort of ministry requires a team of priests. The team is the whole basic principal on which the parish depends. The team of the clergy becomes the symbol of family life. The Church must be ready to send a team of priests to the slums, as it now sends them to the rich parish. Second: the rectory or clergy house must be open to the parish at all times. The two focal points are the altar and the kitchen. Our people come to us from rat-infested houses, from one-room 'homes' in which eight people are living, from places with foul sanitary arrangements. They come to the church and to the rectory.

"Second: we have a daily Eucharist and say the daily offices. These are well-attended. We have many types of service, from Solemn High Mass to revival meetings. And we adapt without changing.

"The third essential is to recognize no racial prejudice. When nominal Roman Catholics see this, they come to us. We have finally become convinced that our objective should be the minority groups.

"Fourth, being comes before action. Thus social action must come after the priests have lived with the people. The people in Jersey City are strong for Grace Church. They call us 'Father,' and feel that we are that. They feel that Bishop Washburn is their bishop even though they may not even be baptized. Our aim is the creation of neighborhood life — a Christian community rooted in the Church."

Bishop Conkling, the third speaker, advised, "Where there is a broken-down parish going to seed, don't let it go." He cited cases where areas of opportunity for the Church had grown up around such churches. Bishop Block dealt with the problem of growing populations.

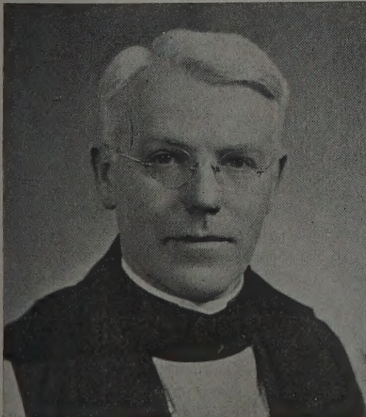
The fifth report was given in executive session by Bishop Pardue on work in industrial areas. A statement made public after the session commended the CIO for its efforts to cooperate with all religious groups, and said that any ideas that steel workers are Communists should be dispelled.

Preenrollment

Bishop Nash of Massachusetts, chairman of the Joint Commission on Theological Education, presented to the House of Bishops the memorandum of the seminar deans prepared after their meeting on December 28th. At that meeting the deans discussed Public Law 759, especially Section 6(g), which sets forth the conditions under which young men who are taking their pre-seminary courses of instruction may be exempted from military service. Bishop Nash said: "The deans . . . agreed to take uniform action in regard to exemptions under the Act, and agreed that preenrollment in a seminary should be granted to applicants only in exceptional cases under the following minimum conditions:

"(1) That the applicant be a postulant. (2) That the seminary receive a letter from the applicant's bishop containing a positive request for preenrollment."

* Editor's Note: A better known quotation from Bishop Brent is: "The world is too strong for a divided Church."



BISHOP CONKLING: Approved — a training school for deaconesses (see story on page 10).

ment. (3) That the seminary receive a transcript of the applicant's college work covering at least two academic years. (4) That the applicant should undertake to pursue in college under the direction of the seminary faculty the course of studies recommended by the American Association of Theological Schools.

"If the applicant meets these minimum requirements and the seminary decides to grant him preërollment, a certification letter in a specified form, signed by the dean of the particular seminary should be issued. This certification letter should be accompanied by a written statement to the applicant that the seminary does not consider itself bound by this action to admit the applicant at a future date unless he then satisfies the faculty of his fitness to undertake preparation for the ministry."

Bishop Hobson of Southern Ohio said, "There is a danger that we may, under this Act, produce clergy *not* equal in leadership to the young men in the seminaries who are veterans. There may be wisdom in this recommendation of the deans in providing for preërollment, and yet saying: 'We may not take you after-all.' . . . Men, veterans, who are now in our seminaries . . . went through what other young men did. They were not, in war-time, in college or in the seminary, safe from danger."

Later Bishop Hobson said, "I don't think a better statement can be drawn than this one of the deans. . . . We must take the responsibility of choosing candidates. In the last war, the seminaries were denuded. Since the war, there are the finest men there ever were, in the seminaries, and large numbers of them."

"Dean Fosbroke [of the General Theological Seminary] encouraged men to go into the service, because of the value to them of having the same experience as other young men of their age. We must all be aware of our responsibility."

Bishop Gibson, Suffragan of Virginia, said, "I was out of the Deanship [of Sewanee] when this action was taken. As dean, I had requests from men in high school, aged barely 18, for preërollment. I am in no position to say that men so young as 18 should be preënrolled. But I know that in general deans do *not* want to exempt men from the draft."

A motion to approve the statement of the deans, and to forward a copy of the statement, and of the approval of the House, was unanimously adopted.

Treatment for Divergences

Receipt of a petition from the ACU asking the House of Bishops to censure recent participation of Protestant clergy in Church ministrations was announced to the House by Bishop Conkling, and

the resolution which he offered, was unanimously adopted without debate:

"Whereas, the petition brings before us matters of deep concern to many of the faithful we move that it be received and assurance given, that these matters are also of serious concern to us, and we trust that by patient and understanding consideration of these and other divergences of thought and practice amongst us, we may come to a mutually happy agreement and the deepening of our fellowship."

Deaconess School

The House of Bishops approved the establishment of a training school for deaconesses in Evanston, Ill., and a campaign to raise \$50,000, half to be used to secure a house and half for upkeep during the first five years. The Bishops also approved preliminary plans for the school as set forth by the Joint Advisory Commission on the Work of Deaconesses. These include the use of the house, during the preliminary period of recruiting, by deaconesses wishing to take refresher courses or to spend furloughs there.

Bishop Conkling, chairman of the deaconess commission said: "For the undergraduate study needed possibly by some applicants, we plan to use Daniel Baker College in Brownwood, Texas, the Episcopal College of the Southwest. The trustees of the New York Training School for Deaconesses have voted to furnish a salary and maintenance for a deaconess who will live in the house at the college with the young women, among whom there may be some who will have a vocation for the life and work of a deaconess. The New York Training School will also grant scholarships in due course to suitable applicants."

Missionary Bishops Elected

On the final day of the meeting of the House of Bishops, three missionary bishops were elected, each one on the first ballot: the Rev. Richard R. Emery, for North Dakota; the Very Rev. Richard S. Watson, for Utah; and the Rev. A. Ervine Swift, for Puerto Rico and the Virgin Islands. Fr. Emery was born in Pine Island, Minn., November 10, 1910. He was graduated from the University of Minnesota and from Seabury-Western Theological Seminary. His entire ministry has been spent in Minnesota: at Worthington and Albert Lea, and, since 1948, as rector of St. Paul's Church, Minneapolis. He is married and has one child. He was a deputy to the General Convention of 1949.

Dean Watson was born in Norte, Col., July 14, 1902. He was graduated from the University of North Dakota in 1925 and from the Virginia Theological School in 1932. He had parishes in Sherman, Texas, Tuscaloosa, La., and Houston, Texas, before becoming dean of St.

Mark's Cathedral, Seattle, Wash., in 1945. He is married and has one child. Dean Watson is a member of the National Council.

Fr. Swift was born in Claremore, Okla., July 1, 1913. He is a graduate of the University of Oklahoma and of the Episcopal Theological School, Cambridge. He was for a time assistant secretary and acting executive of the Overseas Department of the National Council. He has served on the faculty of St. John's University, Shanghai, China; and as assistant at St. Hilda's Refugee Camp in Wuchang, China. Since 1948, he has been in charge of the Church of the Holy Trinity, Manila, P. I., and also served as chaplain of St. Luke's Hospital, Manila. At present he is secretary of the district and acting dean of St. Andrew's Seminary. He is married and has two children.

The resignation of the Rt. Rev. Douglass H. Atwill, missionary bishop of North Dakota, was accepted by the House of Bishops. Bishop Atwill is resigning because of age.

Bishop Boynton, who was missionary bishop of Puerto Rico, is now Suffragan of New York. Bishop Clark of Utah died on November 30, 1950.

Record Attendance

The number of bishops attending the interim meeting of the House of Bishops was 120. This is the largest attendance on record for an interim meeting, the next largest being 110.

National Council Budget

At the closing session of the House of Bishops the Presiding Bishop noted that last year when the Church failed to meet its budget by \$600,000, it was possible to take action to balance it, but warned that such action cannot be taken again.

"Last year," he said, "salaries of missionaries were to be increased, and the increase was postponed from January 1st to June 1st. Only \$400,000 was provided for world relief, instead of the \$500,000 voted. We did not make appointments for additional officers in the Department of Christian Education, as planned. These actions," he said, "were often painful. . . ."

"We cannot take such action again. If we are committed to increased salaries, we must stick to them. We must make the Christian Education Department appointments now. We mean to examine the budget with the greatest care."

"Everything we do will depend on the reports coming in from the dioceses now. We can only guess that there will be a slight improvement, but not sufficient to make up the \$600,000. I don't want anyone to feel complacent."

"The earlier the reports come in, the

easier it will be to place the budgetary needs at the next meeting of the National Council [February 13th-15th]. So kindly let me know what we can expect from your dioceses. I hope that you are not so conservative in your estimates that we shall have to cut the budget in February and not be able to replace the work that the cuts represent."

Give and Receive

Bishop Sturtevant of Fond du Lac made a short statement to the House of Bishops regarding the National Council of the Churches of Christ in the United States, after Bishop Sterrett of Bethlehem had reported on the constituting meeting in Cleveland in November. Bishop Sturtevant said:

"I am happy to say this brief word about our membership in the National Council of the Churches of Christ in the United States. I am especially glad because of the misgivings of Catholic-minded Church people. The criticisms I have heard have been made by persons who have read only what has appeared in the press, and have not read the material of the NCC, which makes it clear just what the organization is.

"It is an agency to *serve* the member Churches. It is in a large way what the Federal Council of Churches was in a less extended way. General Convention voted that we should join the NCC. We are in a position to receive a great deal and to give a great deal.

"Those who share with me the Catholic position must not shut themselves up in a little compartment. We must share our treasure. The immediate value is in coöperation. It would be fatal to go into it half-heartedly. We must go into it whole-heartedly or pull out. I think that God has called us to it. It is a co-

operative association, for mutual sharing in life and work, without touching matters of doctrine and discipline of any of the member Churches.

"We can share our liturgical riches with other Churches which are developing a fuller liturgical way of worship. They can share with us their genius for evangelism. There are many other areas where there can be sharing without compromise or difficulty."

Bishop Barnwell of Georgia asked, "Is there any way of knowing our diocesan share of the budget of the NCC?"

The Presiding Bishop answered, "There might be an item in the budget of each parish, for the NCC. It would be educational, even if small. People would ask: 'What is this NCC we are asked to help support?'"

Bishop Barnwell said, "But I want to know what my *diocese* would be asked to give."

No definite answer could be given at the time.

Gambling Opposed

Among the memorials and communications received by the House of Bishops was one from a lay member of the diocese of New York, asking the House of Bishops to take decisive action in regard to gambling devices in frequent use throughout the Church for the purpose of raising money for the Church. The House voted unanimously that it was opposed to gambling in all its forms for the support of the work of the Church.

Canterbury College

Bishop Kirchhoffer of Indianapolis informed the House of Bishops that Canterbury College must be closed because of lack of adequate funds. He said, "We

shall be able to continue until June, and graduate the seniors. Then, we shall turn the property over to the town, which needs an elementary school."

The college, it will be remembered, came under the control of the Church in 1946.

Appreciation

Resolutions of appreciation were adopted by the House of Bishops naming the parish of St. Clement's Church and its rector, the Rev. W. G. Wright, the local press, the secular and Church press, the Bishop and District of New Mexico, and the people of El Paso.

Pastoral Letter

"The 1951 pastoral letter of the House of Bishops contains teachings and insights of the Christian Faith which the Bishops believe can enable Churchpeople to 'stand firm and wise in a difficult day.' Some of the concluding paragraphs are printed here.

"We urge upon all men fervent prayer and a deeper understanding of the riches and gifts of the Christian Faith. Since ages of adversity reveal to men their deepest needs, it is becoming clear to an increasing number of people that no one can be inwardly secure unless he walk with God. In a day when other foundations are shaking He alone is our strong Fortress and Friend. It is also becoming clear to an increasing number as they are shaken from comfortable assumptions that faith in God is the great source of the freedoms and values which are now threatened. Never in its history has the Church faced a greater task or opportunity.

"The immediate and obvious enemy of western civilization is Russian Communism, but the deepest enemy is the godless materialism which bred the illusions and cynicism of Communism and weakens us now from within. Beneath much of our own life there are assumptions which must be fought by every member of the Church, for they are part of the total enemy we face. With the Communists there are members of all nations who share the following false and evil convictions: (1) This life is all there is; therefore, let's make the most of it, forgetful of any higher law. (2) Man's economic activity is his most important activity. (3) The more material things we possess the happier we will be as a people. Since there is an inner struggle for the soul of our world which crosses all frontiers, we must realize that no final victory can take place on the field of battle. Since ideas are not destroyed by guns, the only way to overcome a false view of life is by the militant preaching and living of a true view of life."



WHERE THE BISHOPS MET: St. Clement's, El Paso, Texas.

A Diocese United in Devotion

WE ARE happy to devote the major share of this double-size issue of *THE LIVING CHURCH* to the diocese of Long Island. The Church has been at work on the island for about 300 years. But it was only in 1868 that the diocese was set apart from the diocese of New York and entered upon its independent existence.

Today, Long Island is one of the largest dioceses in the Episcopal Church. It is exceeded in number of communicants only by the dioceses of New York, Massachusetts, and Connecticut. An area of vast contrasts in wealth and poverty, varieties of nationality and race, diversities of city, suburb, and farm, it is also a diocese of considerable range of Churchmanship. Yet it is a diocese united in devotion to Christ and working together under the consecrated leadership of Bishop DeWolfe to meet the great opportunities thrust upon it by the population movements of these momentous times.

For readers as unfamiliar with Long Island's geography as our office staff, we shall explain the political subdivisions of the diocese as we have learned them. The city of New York has five boroughs—Manhattan, the Bronx, and Staten Island (which belong to the diocese of New York), and Brooklyn and Queens, which are located at the western end of Long

Island and belong to the diocese of Long Island. These two boroughs are also counties—Queens county having the same name as the borough and Kings county being coterminous with Brooklyn. Both boroughs are densely populated, comprising more than half of the population of New York City. Eastward of them lies Nassau County, which is now becoming practically a part of the metropolitan area. The Cathedral is located in this county. The fourth county, covering two-thirds of the island, is Suffolk, an area of smaller towns and farms.

The ensuing pages tell the story of the Episcopal Church working together to win this vast and diversified community for Christ.

Perhaps more than most dioceses, Long Island is one in which laymen carry their full share of the burden. All the way back to "John Aspinwall, gentleman," who gave St. George's, Flushing, its bell in 1760—and behind him to the sturdy Churchmanship of the British colonial governors—lay leaders have established a tradition which is carried on in the present century by such men as Raymond F. Barnes, recently deceased, and others mentioned and pictured in this issue. Not only a small group of leaders, but the great body of Churchmen are found rallying to the support of their Church. The annual Washington's Birthday breakfast of the Brotherhood of St. Andrew attains in Long Island a record.

Another thing for which the rest of the Church treasures the example of the diocese of Long Island is the vital spiritual leadership given by its Bishop. In meetings with clergy and laity and with those who are studying for Holy Orders, Bishop DeWolfe constantly maintains a deep note of prayer and worship and doctrinal teaching. It is all too easy for a Bishop to become a mere business administrator who incidentally confirms and ordains. With the able assistance of his diocesan organization, Long Island's Bishop manages to put first things first in spite of the pressure of administration in his populous diocese. He is a chief shepherd who is first and foremost a pastor.

The details of Long Island's achievements are given on the following pages. Even within the enlarged limits of this special number it is impossible to tell everything, and although there are pictures of 90 or more subjects, not every item of pictorial interest could be covered. Yet, we feel that the story compiled by Archdeacon Charles W. MacLean and his co-workers on the Long Island editorial committee is one of the most impressive factual accounts of a great work for Christ that we have ever published. It will be of interest not only to members of the diocese but to every reader of *THE LIVING CHURCH*.



BISHOP DEWOLFE: "... vital spiritual leadership."



THE BROTHERHOOD OF ST. ANDREW'S annual Washington's Birthday Breakfast — (a record in Long Island).

"Red Sabotage"

THE series of articles by Fendall Yerxa and Ogden R. Reid, which recently ran in the New York *Herald Tribune* and on which we commented in our issue of December 17, 1950, has now been reprinted under the title *The Threat of Red Sabotage* (available from the *Herald Tribune*, 25 cents). This study of the methods of Communist propaganda, illustrated by photographic reproduction of actual instructions from the Communist party, ought to be studied by every clergyman who is asked to sign such an innocent-appearing document as the "Stockholm Appeal," or to lend his name to apparently innocuous organizations that lend themselves to the Communist "front" technique.



THE ATTEMPT of the British Broadcasting Corporation to televise the ghost of Catherine Howard led to a family discussion of apparitions and haunting. "But does any educated person really believe in ghosts today?" asked the freshman daughter of the family. "Of course," I replied; "Especially the British. They take their ghosts very seriously." To prove it, I took down a volume of the *Britannica* (14th Edition) and began reading aloud the learned article on "Apparitions," written by no less an authority than Andrew Lang, author of *The Book of Dreams and Ghosts*. That's how I ran across this delightfully improbable illustration:

"An apparition," begins the article in all seriousness, "strictly speaking, is merely an appearance apprehended in per-

ception when a stimulus acts on any of the senses. But in ordinary usage the word apparition denotes a perception (generally through the sense of sight) which cannot, as a rule, be shown to be occasioned by an object in external nature." Then comes the remarkable illustration, which Mr. Lang doubtless wrote with his tongue in his scholarly cheek. "We say 'as a rule' because many so-called apparitions are merely illusions; i.e., misinterpretations of actual objects, as when a person in a bad light sees a number of small children leading a horse, and finds, on nearer approach, that he sees two men carrying bee-hives suspended from a pole."

Unfortunately, the attempt to get the headless queen to appear on BBC video screens was a failure. Too bad; some American soap manufacturer might have made her an offer to sing: "Lost my head over that soap!"

BUT GHOSTS are not to be taken lightly — especially ecclesiastical ghosts, of whom there are many examples in legend and literature. Who can tell us the best true ecclesiastical ghost story? Award: Publication in this column, and one zinc-plated steel penny.

THE NEWSPAPERS really went to town in reporting the contrasting nuptials of two daughters of a millionaire Texas oilman, one of whom eloped, while the other had a super-duper society wedding. But it remained for the sober New York *Herald Tribune* to give the final touch to the story, as follows (italics ours):

"The two weddings were in sharp contrast. Mary Margaret, given in marriage by her father, was attended by six bridesmaids, including two other younger sisters, Lea and Faustine. *There were six bridegrooms.*" They really do things in a big way in the Lone Star State.

Clifford P. Morehouse



"I Will Set His Dominion

in the Sea"

A LONG and narrow body of land, stretching along the entire southern coast of Connecticut and the southeastern tip of New York state, Long Island in its three centuries of his-

state. The boroughs of Brooklyn and Queens contain more than half of the population of the city of New York. And it is still growing rapidly.

The Church's growth on Long Island has paralleled the change of the community from a rural appendage of New England to a bustling urban area linked to Manhattan by six gigantic bridges and by seven tunnels plunging under the river. Continuing also its tie to New England with the great Whitestone Bridge, Long Island has become a center of world commerce and industry. The famed airports of Idlewild and LaGuardia are among the world's largest; its huge navy yard, its eight thousand industrial plants, its elaborate system of parkways all combine to make the Island a place of roaring activity. Eastward of the metropolitan district lies the large rural county of Suffolk, composing two-thirds of the land area—home of the Long Island duck and Long Island shellfish, and the third largest potato producing area in the nation.

In such an area, the diocese's plan to build seven new churches in one year, a

project which would stagger many dioceses, blends naturally into the swirling pattern of great things planned and done.

Long Island today is a vastly different place from the diocese established in 1868. It was then, even in the city of Brooklyn, largely a place of great homes, spacious fields, and farm lands. When the diocese was organized there were 53 parishes. Today there are 115 and there are 54 missions. And the 53 parishes of 1868, in turn, would have seemed a wildly impossible vision to the scattered Churchmen who read Morning Prayer behind closed doors in the puritanical New England and New Netherland communities of the pre-revolutionary period.

The early settlers in Suffolk county and in much of Queens were mostly of British origin. But they had left the Established Church and either had gone to Holland or joined with the dissenting group in England known as Puritans. Many of them had first settled in New England and then sailed across the sound to Long Island. These sturdy folk, like the Pilgrim Fathers, were willing to suf-

ISLAND TODAY (facing page) Typical scenes of the diocese are: (1) The cathedral in its beautiful Garden City; (2) Montauk Point, with the famous light on the easternmost tip of the "union in the sea"; (3) Whitestone Bridge, linking the island to New England; (4) Levittown, one of many huge housing developments in the area (its new mission church was built in 1949); (5) Bishop DeWolfe with postulants and candidates for ministry at their annual retreat; (6) the Terminal, part of the vast shipping facilities of the island; (7) St. Anne's, mother-church of Brooklyn, recently made Bishop's church in the borough.

tory has grown from a wilderness of sparsely scattered settlements to a humming center of activity for 5,373,117 people. Its four counties today include one-third of the population of New York

BISHOP STIRES: Third bishop of the diocese of Long Island.

DIOCESAN HOUSE, in heart of Brooklyn, once Bishop Littlejohn's residence.

BISHOP DEWOLFE (right) greets new suffragan Bishop Sherman.

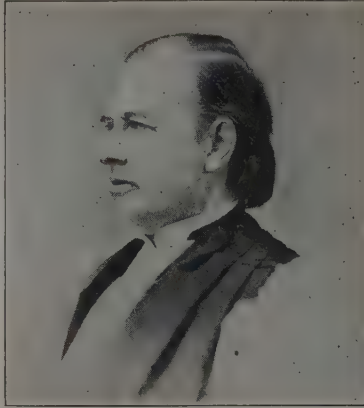


fer the hardships of the wilderness in order to worship according to their consciences.

The first two "Independent" (Congregationalist) churches organized on the eastern part of the Island were actually organized in New England—one at New Haven and one at Lynn, Mass. Services were held in town "meeting houses." At the western end, under the Dutch governor of New Netherlands, episcopacy and the Church of England liturgy were looked upon with equal disfavor. For example, Governor Stuyvesant and the Council, on February 26, 1654, passed an ordinance forbidding "the keeping of Ash Wednesday and all other holidays, as heathenish and popish institutions and as dangerous to the public peace."

History records that a man in Anglican orders arrived on Long Island as early as 1643; unfortunately, history also records that he had left the Church in which he was ordained and had become an Independent minister. Richard Denton came to Hempstead, L. I., from Connecticut with a group of fellow-Puritans. He served there 12 years before returning to England. Cotton Mather, who knew him intimately, wrote, "He was a small man, yet he had a great soul."

Suffolk County was more accessible



BISHOP LITTLEJOHN: *Long Island's first Bishop.*

to Connecticut than to New York in early colonial times, and towns at the eastern end of Long Island placed themselves under the jurisdiction of New Haven. A sailing ship with a fair wind could go from shore to shore in two hours, while a coach on a sandy road to New York would require many days.

In 1640 the English came to the shores of Long Island and attempted to settle at a place called Nieuw Amerfoord, situated on Jamaica Bay; but the Dutch,

who had preceded them by some years, drove them out. Three years later they returned.

For a time, by treaty, eastern Long Island belonged to New England, and the western part to the Dutch. But in 1664, New Netherlands capitulated to the British, and the Duke of York and his government of "New York" claimed dominion over the entire island. The ensuing years of the 17th century saw a consolidation of British rule, with increasing provision for the Church of England. In 1693, under Governor Fletcher, an act was passed for the establishment of churches in certain counties and the levying of taxes for their support. Queens county was named in the law, but Suffolk was ignored as not ripe for the establishment. Lively disputes arose over the question whether the taxes raised were available for the dissenting ministry, but the governor's view that they were only for the Church of England prevailed. Shortly after this, in 1697, Trinity Church of New York received its royal charter.

About 1696 a certain 23-year-old layman named William Vesey arrived at Hempstead, with all the fire of a crusader. It was largely due to his efforts that St. George's Church came into existence. His earnestness and charm won

ST. GEORGE'S, HEMPSTEAD: *No mere historical relic, it has 1200 communicants today.*





HISTORIC PARISHES: (top row) St. George's, Flushing, now the Church of the UN; St. James, Elmhurst; (bottom row) Christ Church, Manhasset; St. John's, Fort Hamilton, the "Church of the Generals"; Caroline Church, Setauket, oldest church building on Long Island.

many of the villagers to the Church. A year later he was called to be rector of Trinity Church, New York, and left to be ordained in England. In 1698 he was inducted into the rectorship of Trinity Church and there remained as an eminent religious leader for fifty years.

Though Hempstead was only a small village at the time, it had still another claim to distinction. Samuel Seabury, father of the first American bishop, served as rector there for 22 years, and brought his 14-year-old son with him when he took up his duties in 1744.

Meanwhile, at the close of the Dutch Colonial period, the people of the towns of Jamaica, Flushing, and Newtown (later called Elmhurst), where parishes were later to be established, lived in plain but comfortable conditions. Most of them were farmers. Their homes were substantial, their floors were sprinkled with sand, plates and dishes were of pewter and sometimes of silver. Chairs and settees had high backs, and if cushioned, were studded with brass nails. Servants were kindly treated and were mostly Indian or Negro slaves. Marriages could be performed only under the governor's license. Funerals were

conducted with great formality, Christmas and New Year's Day were celebrated with much noise and revelry, and Easter Week was given up to joyous festivities.

In 1699 the Church of England people in Jamaica took united action to claim the exclusive use of the stone church building which had been erected by the people in general. Though they

were not entirely successful, they persevered in their united efforts for church ministrations. In 1701 Grace Church was organized, and in the next year, the first specific local appointment by the SPG was made in the person of the Rev. William Patrick Gordon.

Flushing, L. I., in 1702 was a quiet hamlet inhabited mostly by members of the Society of Friends; the "Old Quaker meeting house" was the only place of public worship. Into this quiet town came George Keith, formerly a zealous follower of Quaker George Fox, but then a missionary of the SPG. Together with the Rev. William Vesey, rector of Trinity parish, and the Rev. Mr. Talbot, he gathered the scattered Church families of Flushing and Newtown into St. George's and St. James' Church, respectively, and the new congregations were placed under the care of the rector in Jamaica.

Grace Church, Jamaica, was opened on Friday, April 5, 1734, and it was a notable event in colonial Jamaica. The Rev. Thomas Colgan was rector. Under his influence, the church building in Flushing was built. Captain Hugh

(Continued on page 36)



BISHOP BURGESS: Second diocesan.



IN A "MODEL VILLAGE": (upper) the Cathedral of the Incarnation, interior and exterior, and (lower) its schools, St. Paul's and St. Mary's.

Garden City

Cathedral of the Incarnation

In 1870, Alexander T. Stewart, a wealthy merchant of New York, bought a large tract on Hempstead Plains, Long Island, and proceeded to erect a "model village" for persons of moderate means, planning to build there a community church. He died in 1876, without completing this plan. His widow decided to erect the church in his memory,* and Bishop Littlejohn of Long Island suggested that it be made the Cathedral

*One of the most celebrated grave-robbings in history occurred when, in 1878, Mr. Stewart's body was stolen from the graveyard of St. Mark's in the Bowlerie, New York City, where it had been temporarily interred pending the completion of the Long Island cathedral. Who stole the body, and how arrangements were made for its return, are details still shrouded in mystery.

In an article in the *Long Island Forum* for December, 1939, the Rev. Arthur B. Kinsolving II, then dean of the cathedral, tells of the newspaper excitement of that distant time, and adds:

"Other accounts tell of meetings across the Canadian border where finally the far-traveled remains of Mr. Stewart were returned to a relative and brought secretly to Garden City on a flat car with some marble for the cathedral. A strong temporary vault, which may be seen unto this day, had been constructed to retain these remains until the permanent tomb was completed. When this was done they were placed in the tomb under two tons of cement. . . . This was done in the dead of night by a group of disguised men, according to the sexton. . . ."

"Upon the completion of the cathedral it was stated that a secret wire was connected with the chimneys in the tower which would ring an alarm and rouse the villagers if a further effort was made to molest this tomb. On this story I will not comment except to quote the answer of a Virginia antiquarian who was asked about a famous local legend: 'Nobody but a brute would destroy a beautiful tradition.'"

Church of the diocese, which was done.

The cornerstone was laid on June 28, 1877, and the building consecrated on June 2, 1885. The exterior is of Belleville, New Jersey, stone, and the interior of Berea, Ohio, stone. The architecture is English Gothic of the 13th century, but the ornamental carvings are largely of native plants and flowers, and the whole design is graceful and airy. The main edifice comprises nave and transepts, choir, chancel and sanctuary, baptistry and organ chamber; the spire, according to the architect, Mr. Henry G. Harrison, "is a spire only, not a tower surmounted by a spire," and contains a chime of 25 bells, the original 13 of which were rung at the Centennial Exposition, Philadelphia, in 1876.

The chancel woodwork is of hand-carved mahogany, the altar of finest Italian marble, and rare colored marbles are used throughout in ornamenting chancel and baptistry. The stained glass is unique, in that all the windows were designed at once, and not as separate memorials. Those in the main edifice, by Clayton H. Bell of London, tell the story of the Incarnation; the magnificent transept window on the south shows the lineage of Christ; that on the north, the Glory of the Lord. Those in the crypt, by Heaton, Butler & Bayne of London, give the story of the Resurrection.

In the north transept is an altar dedicated to the Glory of God for all those members of the Cathedral congregation who served their country in either, or both, of the World Wars. In the south

transept is a fine memorial bust of Bishop Littlejohn, and at the front of this transept, the memorial pulpit to Bishop Burgess, who is buried in the chantry. In the baptistry are a lovely bronze Madonna and Child executed by Mary Aldrich Fraser, in memory of her parents, and a beautiful small group of the Good Shepherd, the original by Rudolph Marchal of Vienna, given in memory of Mr. Edward D. Adams. There are many other memorials, details of fine carving and windows which have not been described, but space forbids their being specified.

The Cathedral Schools

Among all the treasures of the Long Island cathedral two of the finest are its two schools—St. Mary's for girls and St. Paul's for boys. Like the Cathedral itself, they are the result of the generosity of Mrs. A. T. Stewart.

These endowed schools are under the direction of the Bishop of Long Island and the Cathedral of the Incarnation, the Schools Committee, of which the Dean of the Cathedral is chairman, is made up of clergy and lay members of the Cathedral Chapter. Both schools are accredited by the Middle Atlantic State Association of Secondary Schools and Colleges, and by the New York State Board of Regents; they are also members of the National Honor Society for Independent Schools, the Cum Laude Society.

As Episcopal schools, St. Mary's and St. Paul's enjoy a rich spiritual heritage. Christian ideals are cherished, and under the influence of the Church the schools aim is to build strong and deep foundations of Christian character and spirit as a basis not only for personal but community living. Religious education, with classes in Sacred Studies and preparation for Confirmation for those desiring it, inspiring daily services in the beautiful school chapels, attendance at the near Cathedral of the Incarnation, and work in the Altar Guild and the Sacristan's Guild help to build up the religious experience of the students.

Extensive educational training begins with children as young as 3 in St. Mary's Nursery School, is continued in the kindergarten and the Little School, through Grade IV, after which the boys go on to St. Paul's and the girls to the intermediate and high school departments of St. Mary's. The two schools share in many social events.

While St. Mary's primarily prepares girls for entrance to the leading colleges and universities of the country, it presents also many opportunities for special work in art, art history, music and music appreciation, sports and dramatics, with a broadly varied program of extra-curricular organizations and activities. St.

Mary's seeks to develop for each girl "the whole personality," comprising not only intellectual achievement but strong character, sound health habits, and the ability to understand and assume the responsibilities of active and worthy citizenship. It endeavors to give her a broad cultural background.

St. Paul's, like St. Mary's, prepares its students for all the leading universities, colleges and scientific schools; the strong academic program is balanced by a vigorous sports program, with football, basketball, tennis, baseball and track.

Many opportunities are given to the students of both schools to enjoy the advantages of location. Proximity to New York offers opportunity for opera, concerts, theatres and museums, and trips to view the United Nations at work at Lake Success and Flushing Meadows.

Woodhull School

Another school of interest in the diocese of Long Island is the Woodhull Day School, started under the direction of St. Gabriel's Church, Hollis, at the time the Rev. Frederick L. Barry, now Bishop of Albany, was rector. In 1932, kindergarten and first grade were opened to accommodate children of the parish and immediate neighborhood. The following year a second grade was added, and in succeeding years the entire grammar school curriculum was completed.

In 1947 the preparatory school was started and the building completed for its use. In 1951 it will graduate its first class.

This makes Woodhull the only complete parish school, ranging from nursery through high school, in the country. It has 250 pupils.

Parish and school work together as one family and serve each other, so that many families find their activity out of the home — scholastic, social, and spiritual — under the shadow of St. Gabriel's. Many of the children who come to the school join in the choirs and various organizations of the Church, and their parents often follow.

Urban Work

The Church Grows in Brooklyn

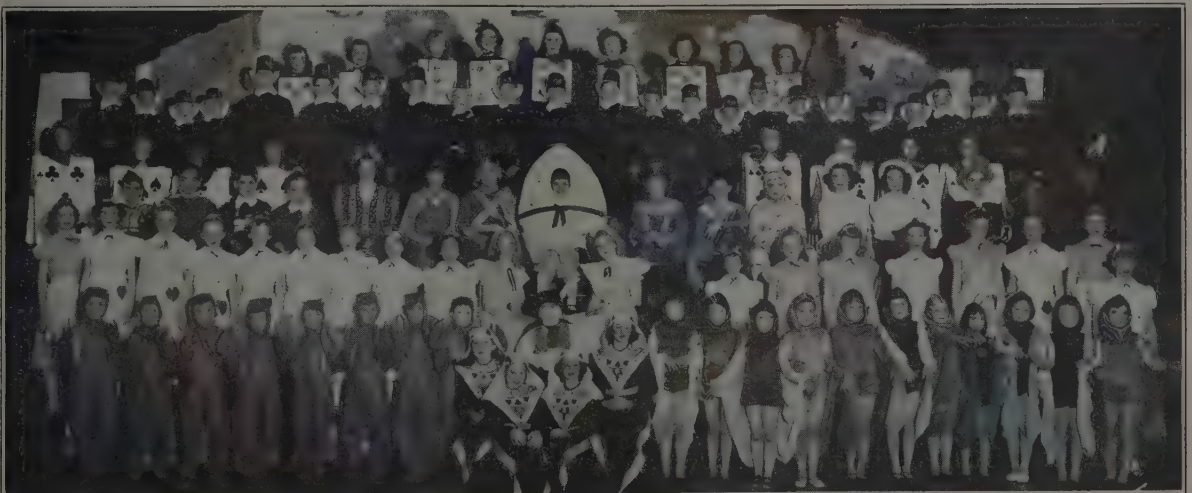
The urban church is fast becoming the primary missionary problem of the Episcopal Church. The tendency of the downtown parish to decay has received national attention from the Urban Church Training Institutes held under the National Council's Department of Christian social relations, and three reasons for the trend have been spotlighted: first, too much class consciousness in the Church; second, incorrect evaluation of population shifts; third, financial pressures which reduce missionary problems to dollars rather than souls.

Brooklyn is one of five boroughs that constitute the metropolis, New York City. Completely urban in essence, Brooklyn presents the picture of a city within a great city. There are manufacturing sections and strictly residential areas. The representations of most of the peoples of the world give this borough the flavor of the international. There is truly a variety here of races and creeds and tongues in the population of 3,000,000 — largest of the city's five boroughs.

Brooklyn has been called the City of Churches. However it can be said without a doubt that most of these churches have changed hands.

The Episcopal Church in Brooklyn under the leadership of Bishop DeWolfe is facing the signs and needs of the times. While the evaluation of urban church work made by the Urban Church Training Institute perhaps has not been formulated articulately in just that way, by the diocese of Long Island, it has been along these lines that the Church in Brooklyn has worked. Within a generation the character of whole neighborhoods had been transformed; the old stand-bys either were moving away or had passed to the Church Expectant. In their places came groups of different color and language to whom the Sacraments, worship, and ministrations of the Church have been offered. The results have been such that one can say that there is hardly a Church unit in Brooklyn that is not at least in a small way interracial. Such a witness is made not to a solution of "problems" as such but to the true Catholicity of the Church. The work of the Church in Brooklyn shows that the missionary imperative does not carry with it any notion of predestination in regard to race or color.

The diocese of Long Island is proud of its work among the Negroes and no less, in turn, of their contribution to the life of the Church. Both clergy and laity have cooperated well in extending the opportunity of the Church to this cross-section of God's creation. There are at present in Brooklyn several completed City Housing Projects. The churches nearest these areas have opened their doors to the inhabitants. The response has been impressive. Brooklyn has seven parochial units where work among Negroes is flourishing: the Churches of St. Augustine, of St. Barnabas, of St. Cyprian, of St. George, of St. Martin, of St. Philip, and of St. Timothy. There are



ALICE IN WONDERLAND cast at Woodhull School of St. Gabriel's Church, Hollis. Woodhull is the only complete parish school, ranging from nursery through high school, in the country.

families that worship regularly at St. Michael's and St. Mark's Church, St. Stephen's Church, Christ Chapel, and many other places. The support of the entire Church's missionary program by the Negroes themselves has been most generous.

Another phase of Brooklyn's efforts is with the Spanish-speaking peoples, chiefly from Puerto Rico. The Church responsibility divides itself into three phases or aspects.

First there is the local aspect in Puerto Rico itself. The National Council has fully assumed the responsibility in dollars, as the budget of the missionary district of Puerto Rico has indicated during the past forty years.

The second phase is in connection with Ecumenical Catholicism. Puerto Rico is

Christ Church, Clinton Street, opened its doors to Puerto Ricans for services in their native Spanish tongue. The result here is that the work has increased 600% — not only in size but in the intensity of the spiritual value in Christ Church alone. This Spanish congregation has developed a full operating schedule, composed of worship and activities that spur allegiance to our Lord and service to the Church. The enthusiasm of these people was demonstrated in a very tangible way on the occasion of the celebration of the fourth anniversary of the establishment of this project held on January 23, 1950.

Following closely upon the institution of the Spanish work at Christ Church, within two years another congregation was established at Grace Church, Con-

Church members is 1034, with 613 communicants. The untiring devotion of key lay persons in the Spanish work has been of great aid in the promotion of these projects.

Wherever there are human beings, there are potential inheritors of the Kingdom of Heaven. This has been the guiding principle of the Church's work in Brooklyn, and for this reason the Church in Brooklyn continues to grow.

Youth

Youth work in Long Island is headed up in a well-organized diocesan program for young people between the ages of 12 and 25.

The youth program is formulated,

NO NOTION OF PREDESTINATION in regard to race and color is implied in the missionary imperative, as it is understood in Brooklyn. Left: Bishop DeWolfe confirms large class at St. Philip's McDonough St., one of seven churches where Negro work flourishes. Right: a Spanish speaking congregation at Christ Church, Clinton St. Latin-American work is also done at Grace Church, Conselyea Street.



a part of the United States; yet at the same time the cultural heritage of the island is Spanish. A gateway to South America, Puerto Rico is a kind of testing ground for Latin-American missionary policies.

The third phase has to do with the influx of Puerto Ricans into the United States. Newspapers and magazines have publicized and analyzed this migration from the viewpoints of the political machines, taxes, real estate values, education, etc. Social-economic-political diagnoses have been made and therapy offered, but the reaction of the Church cannot be from an impersonal or "case" standpoint. It has not been so in Brooklyn in the face of the arrival of Puerto Rican families in increasing numbers. Hence the welcome of these people directly in the Archdeaconry of Brooklyn has been the answer to this third phase.

Over four years ago with the spiritual and financial help of Bishop DeWolfe,



selyea Street. Here again Latin Americans found a Church home where their native tongue was used. At Grace Church there has been the regular round of Church services offered: Morning Prayer, Holy Communion, and Evening Prayer, with notable attendances. Organizations are also functioning within this church unit for a well-integrated parochial life. The result of the Spanish work in both places gives sizable figures. Church school attendance averages above 200 on Sundays. The total number of baptized and registered Latin American

planned, and directed by the young people themselves under the leadership of the Rev. J. W. Davis.

The major organization in the diocese's youth work is the Young People's Fellowship, which is subdivided into three definite groups. The first is the parish group which is the local unit. The parish groups are centralized in county councils elected by the parishes. The diocese-wide organization of the parishes and counties is the Diocesan Youth Commission, which is elected at the Annual Youth Convention. The Youth Commis-

tion plans and executes the diocesan and national activities that carry forward the theme: "To Know the Christ and to Make Him Known."

In honor of their beloved bishop the young people hold an Autumn Ball each year on Thanksgiving Eve. The Ball has a missionary purpose since the proceeds are given to some missionary project named by the bishop. The affair is formal, filled with color and interest, and has become one of the "big" events in the life of young people.

The Feast of Lights service is an activity for the Epiphany season. All the young people gather at the Cathedral in Garden City for a service of witness followed by a dramatic pageant on the theme of Epiphany, the season of light. Social recreation and a box supper end the day.

To emphasize the Lenten season, a series of quiet days is held in the counties. The Youth Director conducts the quiet days with meditation and prayer.

The Annual Youth Convention held each May in Garden City is the legislative part of the young people's work.

Supporting the national program of the UMCY, Long Island young people carry out the national majors of Youth Sunday, the Service project of Missions, the study program entitled "Plan," and

especially the Rule of Life, "My Bounden Duty."

Last, but most important, is the life at Camp DeWolfe, the diocesan youth center. In 1947 the bishop of Long Island purchased for his young people a 72-acre tract of land on Long Island Sound in Wading River. Since then Camp DeWolfe has grown in activity and numbers and has undertaken a large-scale expansion of the facilities and staff. Last year over 500 young people attended the one-week conferences there; next year even more are expected. The camp is under the supervision of the Youth Director. With a staff of qualified college men and women the camp offers a well-rounded program for young people of the ages of 9 to 21. The ten weeks of the season are divided into two-week periods for different age groups. The day starts with an outdoor Eucharist in the chapel grove. The morning is devoted to classes in religion, swimming, and handicrafts, the afternoon to recreation and swimming, and the evening to a sunset service and activity around the campfire.

The aim of all these activities is to enable each young person to participate more fully in the life of the Church, and to build a great corps of Christian leaders.

The Auxiliary

A Long Island "First"

Long Island was a pioneer diocese in the formation of the Woman's Auxiliary. Back in 1871, on a resolution offered by Bishop Littlejohn of Long Island, General Convention, meeting in Baltimore, voted to form a Woman's Auxiliary to the Board of Missions. In December of the following year the Woman's Missionary Association of the Diocese of Long Island came into being, becoming



MRS. WILLIAM H. HANNAH, president of the Woman's Auxiliary.

the first of what now number 103 branches.

This earliest organization, made up of 22 parish groups, devoted its whole energy to box work, known today as supply. This work was carried out through five mission departments — foreign, domestic, Indian, freedmen, and diocesan. Since these early days the diocesan branch has grown with the national Auxiliary, which became in 1919 an Auxiliary to the National Council and thereby enlarged its scope and increased its fields of interest.

Within the last ten years the picture has changed. As Long Island's population increases at a rate bordering on the fantastic and farms turn into factories and empty lots into garden apartments, newcomers have been flooding into Auxiliary groups. New people have brought new interests and new problems demanding fresh answers and approaches to the old established order of women's work.

The first step toward change was taken in an attempt to tell the Woman's Auxiliary story to the new members, many without any Church background



CAMP DEWOLFE: an outdoor Eucharist in the chapel grove starts each summer day for young campers at the 72-acre tract of land on Long Island Sound.

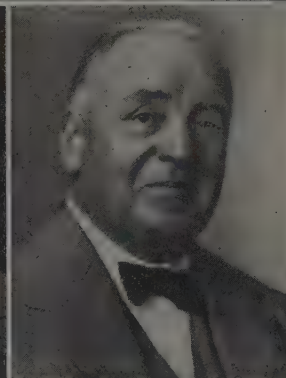
and totally unfamiliar with Auxiliary tradition and pattern. To fill this need a temporary expedient in the form of a manual or handbook called *This Is Your W. A.* was put out by the Diocesan Board. In brief sections it tried to relate the women to the whole ongoing work of the Church and to give them suggestions on how this might be translated into group work. Through the pages of *Churchways*, *This is your W. A.* reached many other dioceses and has served as a pattern for a growing number of diocesan Auxiliary handbooks. Together with an Auxiliary news sheet published under the title of *Springboard*, which was planned primarily as a current program-building and promotional aid to augment the know-how techniques contained in the handbook, it began a task — not yet completed — of reaching and welding together the women of Long Island into one working fellowship.

Time revealed that tools alone were not enough to bring clarity to the women's work of Long Island. While the diocesan branch of the Woman's Auxiliary had been functioning for 75 years, other groups, for other reasons, had been formed and were flourishing along their specialized lines of work. There was some coöperation between certain of the groups, but conflicting dates, and a general air of the right hand not knowing what the left hand was doing, led to confusion and a good bit of waste effort on the part of many. Integration on certain levels was unmistakably indicated.

To this end and upon the suggestion and active support of Bishop DeWolfe, a plan for federation of women's work was begun in the early part of 1950. After planning and conferences the federation became fact. As a final step in the fusing of women's work into the total diocesan program, diocesan convention in the adoption of an amendment to Canon 10 on the Diocesan Council, created a place on the Council for three members of the Woman's Auxiliary.

Today the coördinated organization is known as the Federated Woman's Auxiliary of the Diocese of Long Island. The ten coöperating organizations (the Diocesan Altar Guild, the Woman's Branch of the Archdeaconry of Queens and Nassau, the Woman's Board of the Church Charity Foundation, the CMH-Episcopal Service for Youth, the Church

LONG ISLAND TO LONDON clothing campaign was held in the spring of 1948 to obtain gifts of food and clothing for the needy and poor of London. Considerably over a quarter million dollars in food and clothing were contributed, plus about \$20,000 in cash with which to meet expenses of the collection and shipment. Pictured: Bishop DeWolfe, Archdeacon MacLean, Russell Brown, Archdeacon Stretch.



LONG ISLAND LAYMEN:
(top) Bishop DeWolfe conducts instruction period for Bishop's men. (Second row) Jackson Dykman, diocesan chancellor, standing committeeman; Frank Gulden, standing committeeman, General Convention treasurer; John H. Mears, diocesan treasurer; (third row) Hunter L. Delatour, standing committeeman, General Convention deputy; Edward A. Richards, also on standing committee.





LEADERS. Left, from top: the Rev. Messrs. J. H. Fitzgerald, secretary, House of Bishops, diocesan secretary; H. S. Olafson, standing committee president; H. S. Wood, Cathedral dean. Group at right, top: DIOCESAN COUNCIL. (First row), the Rev. C. W. Jones, the Ven. A. E. Saunders, the Ven. H. J. Stretch, Bishop DeWolfe, the Ven. C. W. MacLean, Bishop Sherman; (second row) Mmes. C. R. Barnes, Wm. H. Hannah, B. T. Young; (standing) the Rev. J. W. Davis, A. A. Atha, the Rev.

D. L. MacLean, J. H. Mears, the Rev. Gregory Mabry. (Below, left): DECEMBER ORDINANDS with the Bishop. The Rev. Messrs. R. P. Butler, D. S. Duncombe, J. M. Dennison, R. A. Sloan, W. G. Penny. (Below, right): EXAMINING CHAPLAINS. The Rev. Messrs. (first row), G. T. Gruman, H. R. Kupsh, A. E. Greanoff, B. H. Goodwin; (second row), William Grime, C. E. B. Nobes, C. E. Gus, Lauriston Castleman, R. F. Capon.

Periodical Club, the Daughters of the King, the Girls' Friendly Society, the Guild of The Christ Child, the Parents' Committee, and the Woman's Auxiliary) retain their own identity, treasury, and individual functions, but unite in one federation to carry on joint publicity and promotion.

This joint life is gradually being developed. In September of 1950 the first official meeting of the federation took place in the form of a fall rally.

As time progresses integration will become more complete. The joint projects will be carried out by five Departments: (1) Education and Administration; (2) Devotional Life; (3) Christian Social Relations; (4) Missions and Interdenominational Cooperation; (5) Youth, Personnel, and College Work. These departments are functioning in part already, and the personnel for the overall leadership is being created from the membership of the participating groups. Hope has given away to fulfillment and

experiment will in time result in new growth and expansion of unsuspected phases of this hardy perennial, the Woman's Auxiliary.

The Bishop's Men

Half a dozen times a year the laymen of the diocese of Long Island gather in their hundreds to spend the evening with Bishop DeWolfe in Garden City. A large majority of those attending hold official positions in the diocese: delegates or alternates to diocesan convention, wardens and vestrymen, executive committeemen, BSA and Men's Clubs officers.

Bishop DeWolfe's objective for the Bishop's Men is that, as informed, devoted and active soldiers and servants of Jesus Christ, they strengthen their parishes, their diocese, and the whole Church. Their program is three-fold: study, prayer, and work.

The bishop's instruction, followed by a question and answer period, highlights each meeting. Bishop DeWolfe chooses a basic theme for his instructions every year: God the Holy Ghost, The Church, Grace, The Church's Mission, are among the subjects which have come under review. The bishop's instruction subsequently is made available in printed form to the 2,500 men to whom *The Bishop's Letter to his Laymen* is addressed periodically. Parochial study and discussion groups are encouraged to use the instructions for further study between meetings. This phase of the Bishop's Men movement in the diocese is a telling contribution in the field of adult education.

Prayer includes a corporate Communion of the Bishop's Men at their respective parish altars on the third Sunday of each month, with special intention announced by the bishop at meetings and in his *Letter to his Laymen*. An annual Service of Witness, sponsored by the Bishop's Men, is held at the cathedral

on the night of Ascension Day, Bishop DeWolfe being the preacher.

Work between meetings is specified in the printed schedule. The Bishop's Men are expected to support, through personal participation, parochial, diocesan, and general Church programs.

Missionary Advance

Christian missionary activity begins with Jesus Christ. Bishop Stires relished opportunity to refer to our Lord as "the

Baptisms, Confirmations, Communion, and Church services cannot tell the whole story: conviction and worship are not subject to measure. Their quality, however, is indicated by the growth of regular attendance by men, women, and children at Holy Communion services, on Sundays; the more careful preparation provided by the clergy for candidates for Holy Baptism and Confirmation; the practice of daily intercessions by the laity for specific mission congregations in the diocese and the use of the Prayer Calendar for Missions of the General

But most significant of all is the increase of Long Island's giving to National Council, under Bishop DeWolfe's leadership, from \$41,180 in 1942 to \$138,833 in 1950.

General Convention took note, in 1949, of the new missionary opportunities in certain dioceses caused by large influx of population. Long Island was among the areas specifically mentioned. Present New York City housing projects number sixteen in Kings County and provide 22,639 apartments; twelve in Queens County, providing 13,781 apart-



IN A RACE with population increase: Six of the diocese's mission churches: (top) St. Mary's, Hampton Bays, St. James', Long Beach, St. Stephen's, Jamaica; (bottom) St. David's, Cambria

Heights, cornerstone laying, St. Michael and All Angels', Gordon Heights, St. Barnabas, Brooklyn. In past 10 years population increased 63.6 per cent in Nassau County, 38 per cent in Suffolk.

first foreign missionary," and our Lord's missionary activity has never ceased. In Long Island, as in all the world, missionary advancement is achieved as men, women, and children, won to the Font and to the Altar of God, become so personally involved in our Lord's redeeming self-giving that they demonstrate and extend to their distracted neighbors the abundant life which is available through the Good Shepherd alone.

Missionary advancement, therefore, cannot be evaluated without taking into account the deepening of awareness on the part of Churchfolk, seasoned veterans and raw recruits, as to what they are about when they assemble as the Church for Common Prayer.

Statistics relative to the number of

Church; the large numbers who follow the Bishop on his Lenten Missions from parish to parish; attendance at meetings of the Bishop's Men and the Woman's Auxiliary; and the ever-increasing number of young men who feel their vocation to the Sacred Ministry.

In financial terms missionary advancement is reflected in the increasing number of congregations which meet their enlarged missionary objectives on time and in full; in the acceptance of systematic cuts in appropriations by mission congregations; in generous contributions to building funds for new mission church buildings; and in the expansion of the work of the Departments of Diocesan Council from a total operating budget of \$63,780 in 1942 to \$129,635 in 1950;

ments; together comprising two-thirds of the total number of new apartments made available by the City's public housing program. In Nassau County, Levittown, built within the past three years upon formerly extensive potato fields, has its 12,000 dwellings and 50,000 or more residents, 8,000 of whom are under six years of age, set in the midst of other housing developments of like nature. During the past decade population increased 63.6% in Nassau County, 38% in Suffolk.

Such rapid growth has created all sorts of problems. New churches are needed for these new communities as well as new public schools, new water supplies, new hospitals, etc., but new churches and clerical stipends, housing,



PREENGINEERED Churches like this one will be built for St. Margaret's, Flushing, and four other missions of the diocese.

pension premiums, and operating expenses are not forthcoming from the municipal and school tax scales which have been set up. The acquisition of sites for new mission churches, and the support of pastors while new congregations are in process of organization, must wait upon the voluntarily increased contributions made by Churchpeople. In 1949 such contributions made possible the construction of new churches at Levittown, Cambria Heights, and Baldwin in Nassau County, and at Gordon Heights and Westhampton Beach in Suffolk. 1950 saw new churches rising at Fresh Meadows (near Flushing) and at Lake Success (opposite the site of the United Nations) as well as a parish house completed in Brentwood. Because of the widespread housing shortage, Bishop DeWolfe has found it necessary to arrange the financing for the purchase or construction of fifteen rectories for missionary clergy since 1946. The facilities of many mission plants are now overtaxed by the influx of new parishioners and must be renovated if not replaced altogether. In 1951 building programs are planned at St. Andrew's, Oceanside; Resurrection, East Elmhurst; Trinity, Astoria; and St. Thomas's, Malverne — the latest of twelve mission congregations to assume parochial status since Bishop DeWolfe's consecration.

Thus missionary advancement in Long Island is engaged in a race with population increase. The 63.6% jump in population in Nassau County during the past decade shows every indication of being duplicated in the next; Suffolk is slated to better its record. "Reaching forth unto those things which are before," the diocese of Long Island — Bishop, Clergy,

and Laity together—"presses toward the mark" of missionary achievement under the divine promise emblazoned on its shield: "I will set his dominion in the sea."

Pre-Engineered Churches

In 1951, the diocese of Long Island will erect five "pre-engineered churches" for its newly-organized mission congregations. These pre-engineered churches designed by Mr. Benjamin Faunce, a well known Churchman, depart from conventional construction techniques by using a standard design and materials of moderate cost. Cement blocks of iron slag content are used for walls, steel casement windows of ordinary type, floors are of concrete, roofs gypsum slab, and shingles of asbestos. Not one item of special design is used. Under the same roof, and at the rear of the building, is provided a two-story apartment for the missionary which eliminates the need for a second building and its maintenance. It is expected that the new congregation will assume the cost of furnishing the building, and achieve self-support in a year.

The Diocesan Commission on Church Architecture feels that this type of construction will enable the Bishop to immediately establish churches in the huge building developments now being erected in almost every part of the Island. If the newly organized congregation grows it will be free to raise sufficient funds to erect a larger building for its church and use the pre-engineered unit for a parish house. In the event the congregation does not rise to what may be expected, the building may be dismantled and used elsewhere.

Parish Churches

The diocese of Long Island has 115 parishes and 54 missions, the oldest of them dating back to revolutionary times, the newest, just built. On the next pages, appears a selection of these churches. They are identified below.

1. St. Luke and St. Matthew, Brooklyn.
2. Christ Church, Bay Ridge, Brooklyn.
3. Grace Church, Brooklyn Heights, Brooklyn.
4. St. John's, Cold Spring Harbor.
5. St. Andrew's, Astoria.
6. St. Mark's, Westhampton Beach.
7. Christ Church, Clinton Street, Brooklyn.
8. Messiah and Incarnation, Brooklyn.
9. St. Mark's, Jackson Heights.
10. Grace, Whitestone.
11. St. Paul's, Flatbush, Brooklyn.
12. St. Michael and St. Mark's, Brooklyn.
13. Ascension, Rockville Centre.
14. St. Mary's, Hampton Bays.
15. Redeemer, Brooklyn.
16. Trinity, Northport.
17. Trinity, East New York, Brooklyn.
18. Trinity Chapel, Valley Stream.
19. St. John's, Flushing.
20. St. Ann's, Bridgehampton.
21. St. Thomas', Bellerose.
22. St. Stephen's, Jamaica.
23. Holy Apostles, Brooklyn.
24. Christ Church, Stewart Manor.
25. St. Ann's, Sayville.
26. St. Philip's, McDonough Street, Brooklyn.
27. St. Mary's, Ronkonkoma.
28. St. Alban's, Canarsie, Brooklyn.
29. St. Luke's, Forest Hills.

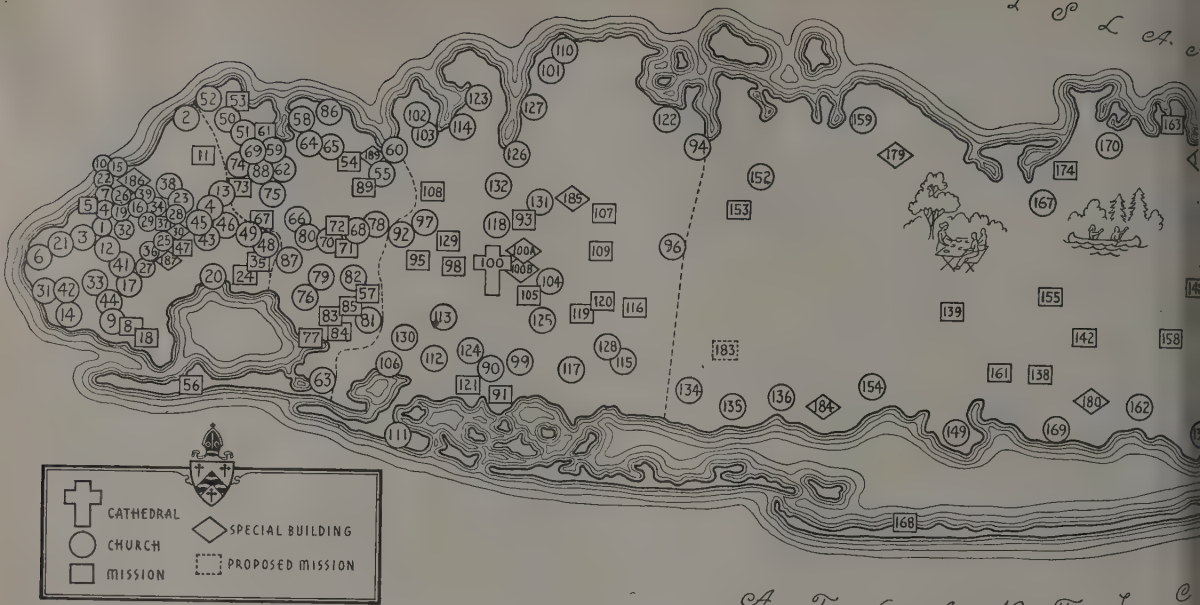
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- W. BOON: St. Ann's Bridgehampton.
- P. G. ANDREWS: Holy Apostles.







ARCHDEACONRY OF BROOKLYN

- 1 All Saints'
- 2 Ascension
- 3 Atonement
- 4 Calvary
- 5 Christ Chapel
- 6 Christ Church (Bay Ridge)
- 7 Christ Church (Clinton Street)
- 8 Emmanuel
- 9 Epiphany
- 10 Grace (Brooklyn Heights)
- 11 Grace (Conselyea Street)
- 12 Holy Apostles
- 13 Holy Cross
- 14 Holy Spirit
- 15 Holy Trinity
- 16 Messiah & Incarnation
- 17 Nativity
- 18 Our Saviour
- 19 Redeemer
- 20 St. Alban's
- 21 St. Andrew's
- 22 St. Ann's
- 23 St. Augustine's
- 24 St. Barnabas'
- 25 St. Bartholomew's
- 26 St. Cyprian's
- 27 St. Gabriel's
- 28 St. George's
- 29 St. James'
- 30 St. John's Chapel, Church
Charity Foundation
- 31 St. John's (Fort Hamilton)
- 32 St. John's (St. John's Place)
- 33 St. John the Baptist
- 34 St. Luke & St. Matthew
- 35 St. Lydia's

- 36 St. Mark's (Brooklyn Avenue)
- 37 St. Martin's
- 38 St. Mary's
- 39 St. Michael & St. Mark
- 40 St. Paul's (Carroll Street)
- 41 St. Paul's (Flatbush)
- 42 St. Philip's (Dyker Heights)
- 43 St. Philip's (McDonough Street)
- 44 St. Simon's
- 45 St. Stephen's
- 46 St. Thomas'
- 47 St. Timothy's
- 48 Transfiguration
- 49 Trinity
- 186 Diocesan House
- 187 House of St. Giles the Cripple

ARCHDEACONRY OF QUEENS AND NASSAU

Queens County

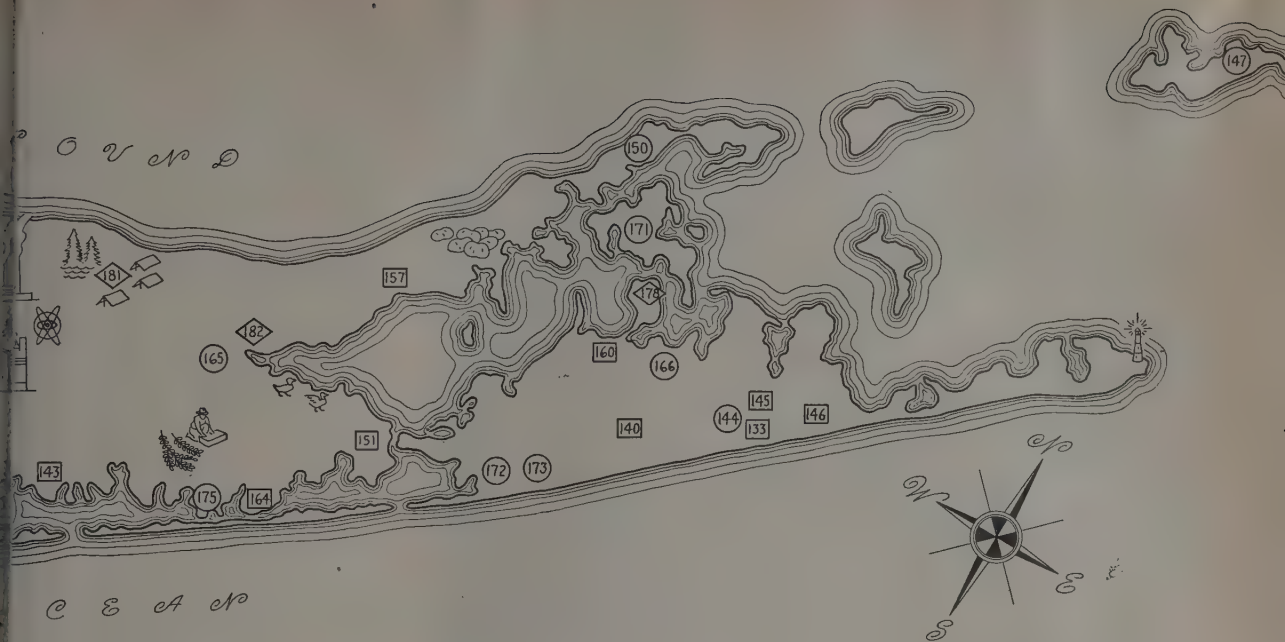
- 50 Astoria, Redeemer
- 51 Astoria, St. Andrew's
- 52 Astoria, St. George's
- 53 Astoria, Trinity
- 54 Auburndale, St. Mary's
- 55 Bayside, All Saints'
- 56 Belle Harbor, St. Andrew's
- 57 Cambria Heights, St. David's
- 58 College Point, St. Paul's
- 59 Corona, Grace Church
- 60 Douglaston, Zion
- 61 East Elmhurst, Resurrection
- 62 Elmhurst, St. James's
- 63 Far Rockaway, St. John's
- 64 Flushing, St. George's
- 65 Flushing, St. John's
- 66 Forest Hills, St. Luke's
- 67 Glendale, Annunciation

DIOCESE OF

- 68 Hollis, St. Gabriel's
- 69 Jackson Heights, St. Mark's
- 70 Jamaica, Grace Church
- 71 Jamaica, St. James's
- 72 Jamaica, St. Stephen's
- 73 Laurel Hill, St. Mary's
- 74 Long Island City, All Saints'
- 75 Maspeth, St. Saviour's
- 76 Ozone Park, Epiphany
- 77 Ozone Park, St. Andrew's
- 78 Queens Village, St. Joseph's
- 79 Richmond Hill, All Saints'
- 80 Richmond Hill, Resurrection
- 81 Rosedale, St. Peter's
- 82 St. Albans, St. Alban's
- 83 South Ozone Park, St. John's
- 84 South Ozone Park, St.
Stephen's
- 85 Springfield, St. John's
- 86 Whitestone, Grace Church
- 87 Woodhaven, St. Matthew's
- 88 Woodside, St. Paul's
- 89 Fresh Meadows, St. Margaret's
- 189 Bayside, St. Mary's Hospital
for Children

Nassau County

- 90 Baldwin, All Saints'
- 91 Baldwin Harbor, All Saints'
- 92 Bellerose, St. Thomas's
- 93 Carle Place, St. Mary's
- 94 Cold Spring Harbor, St. John's



LONG ISLAND

- 95 Elmont, Trinity
- 96 Farmingdale, St. Thomas'
- 97 Floral Park, St. Elisabeth's
- 98 Franklin Square, St. James'
- 99 Freeport, Transfiguration
- 100 Garden City, Cathedral of the Incarnation
- 100a Garden City, St. Paul's School
- 100b Garden City, St. Mary's School
- 101 Glen Cove, St. Paul's
- 102 Great Neck, All Saints'
- 103 Great Neck, St. Paul's
- 104 Hempstead, St. George's
- 105 Hempstead, St. John's
- 106 Hewlett, Trinity
- 107 Hicksville, Holy Trinity
- 108 Lake Success, St. Philip & St. James'
- 109 Levittown, St. Francis'
- 110 Locust Valley, St. John's
- 111 Long Beach, St. James'
- 112 Lynbrook, Christ Church
- 113 Malverne, St. Thomas'
- 114 Manhasset, Christ Church
- 115 Massapequa, Grace Church
- 116 Massapequa, Grace Chapel
- 117 Merrick, Redeemer
- 118 Mincola, Nativity
- 119 North Bellmore, St. Mark's
- 120 North Bellmore, St. Matthias'
- 121 Oceanside, St. Andrew's
- 122 Oyster Bay, Christ Church

- 123 Port Washington, St. Stephen's
- 124 Rockville Centre, Ascension
- 125 Roosevelt, St. Paul's
- 126 Roslyn, Trinity
- 127 Sea Cliff, St. Luke's
- 128 Seaford, St. Michael & All Angels
- 129 Stewart Manor, Christ Church
- 130 Valley Stream, Holy Trinity
- 131 Westbury, Advent
- 132 Williston Park, St. Andrew's
- 185 Westbury, Teachers of the Children of God

ARCHDEACONRY OF SUFFOLK

- 133 Amagansett, St. Thomas's
- 134 Amityville, St. Mary's
- 135 Babylon, Christ Church
- 136 Bay Shore, St. Peter's
- 137 Bellport, Christ Church
- 138 Bohemia, St. Luke's
- 139 Brentwood, Christ Church
- 140 Bridgehampton, St. Ann's
- 141 Brookhaven, St. James'
- 142 Central Islip, Messiah
- 143 Centre Moriches, St. John's
- 144 East Hampton, St. Luke's
- 145 East Hampton, St. Matthew's
- 146 Eastside, St. Peter's
- 147 Fishers Island, St. John's
- 148 Gordon Heights, St. Michael & All Angels
- 149 Great River, Emmanuel
- 150 Greenport, Holy Trinity
- 151 Hampton Bays, St. Mary's
- 152 Huntington, St. John's
- 153 Huntington Station, Grace
- 154 Islip, St. Mark's

- 155 Lake Ronkonkoma, St. Mary's
- 156 Mastic Beach, St. Andrew's
- 157 Mattituck, Redeemer
- 158 Medford, St. Mark's
- 159 Northport, Trinity
- 160 Noyac, St. James'
- 161 Oakdale, St. John's
- 162 Patchogue, St. Paul's
- 163 Port Jefferson, Christ Church
- 164 Quogue, Atonement
- 165 Riverhead, Grace Church
- 166 Sag Harbor, Christ Church
- 167 St. James, St. James'
- 168 Saltaire, St. Andrew's
- 169 Sayville, St. Ann's
- 170 Setauket, Caroline Church
- 171 Shelter Island, St. Mary's
- 172 Southampton, St. Andrew's
- 173 Southampton, St. John's
- 174 Stony Brook, St. James'
- 175 Westhampton Beach, St. Mark's
- 176 Yaphank, St. Andrew's
- 177 Mount Sinai, Chapel of Our Lady of Little Portion
- 178 Sag Harbor, Girl's Friendly Society—Maycroft Holiday House
- 179 St. Johnland, Chapel of St. John
- 180 Sayville, Diocesan Center—Brothers of St. Joseph
- 181 Wading River, Camp DeWolfe—Diocesan Youth Centre
- 182 Riverhead, Clergy House
- 183 Lindenhurst, Proposed Mission
- 184 Bay Shore, House of the Holy Nativity
- 188 Mount Sinai, Poor Clares

brary which already has a good collection.

These are but a few of the projects of the Department. Other activities include daily vacation Bible schools, summer attendance plans, a leader's conference, the Guild of the Christ Child, and diocesan choir institutes.

Promotion

The Department of Promotion of the diocese of Long Island publishes *Tidings* which is a sixteen-page monthly magazine, distributed to over 22,000 families in the diocese. This department has had a unique Every Member Canvass Training School for parish canvassers. Each fall, parish canvassers assemble at one of eight regional meetings for indoctrination in the new budget for the National Church and for the diocesan program. Last year the professional Every Member Canvass firm of Kirby-Smith was used to train canvassers in the best techniques of making a parish call to present the Program of the Church and of the diocese. In addition, fifty well-known laymen of the diocese were trained to present One World in Christ and the Church's 1951 Program.

Social Relations

Organized social service is comparatively young in America, and Church departments of social service are even younger. Therefore it is not to be wondered at that the work of diocesan departments of Christian social relations is little understood, and many Church people do not even know that such departments exist.

Long Island's Department of Christian Social Relations conceives of its task as organized Christian charity in its manifold aspects—the sort of divinely human charity exemplified by the Good Samaritan in our Lord's parable. From the very beginning Christ's disciples understood that such neighborliness was intrinsic to His religion. So straight after Pentecost they set about following His example, as given in the credentials. He sent to the imprisoned and troubled St. John the Baptist, "Go and show John again those things which ye do hear and see: the blind receive their sight, the

ORGANIZED CHRISTIAN CHARITY.
Top: Bishop DeWolfe and the Rev. Gregory Mabry plan 1951 program for Christian Social Relations.
Center: ST. GILES HOSPITAL, Brooklyn. Bottom: CONVALESCENT HOME and School of St. Giles the Cripple, Garden City also cares for 23 cerebral palsy cases.



DEPARTMENT OF *Christian Education*.*

Christian Education

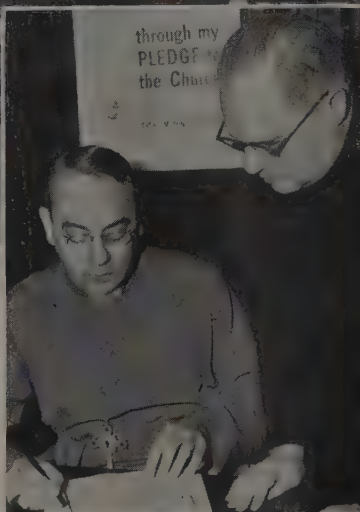
Among the many projects of Long Island's Department of Christian Education, one of the most significant is its series of publications designed to help Church school teachers learn how to teach. Already published is a curriculum guide and syllabus with a section on how to teach. Ready for publishing soon is a small book, *How to Teach Religion*. Another publication is a pamphlet on *The Selection and Teaching of Hymns in the Church School*.

One of the most colorful events of the year is the great Cathedral Day outing in June for all the children of the Church schools of the diocese. Schools, choirs, and banners are reviewed in parade by the bishop after a service conducted from the cathedral steps. Awards are made to schools with the best records of the year. Games, sports, and picnics follow for the rest of the day.

Each year several schools of religion are presented for adults in various sections of the diocese, and this year these were augmented by "A Week With the New Testament." This teaching mission was held on six consecutive evenings in two-thirds of all the parishes of the diocese.

In the field of visual education, the department has compiled lists and sources of recommended films and film strips, and is building up a diocesan rental li-

*Front row: the Rev. Messrs. George Kempself, Harold Lemoine, Charles Gus, Frederic Underwood, Howard Clark, Miss Vera L. Noyes. Second row: the Rev. Messrs. William Grime, Clifford Nobes, Deaconess Dorothea Betz, Mrs. Hermaine Hell, the Rev. Richard Jacobs. Rear row: the Rev. Messrs. Graham Walworth, Robert Griswold, Mrs. Richard Reeves.



same walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." His Church has never let up in its charity. Even through the Dark Ages it kept the lamp of learning aglow, ministered to the poor, sick, and afflicted, and carried peace and love to all who would receive them.

The first Bishop of Long Island, Bishop Littlejohn, was, among many other things, a great social seer. Although he was antedated by Dr. Henry Muhlenburg, once rector of St. George's, Flushing, who fathered a number of charities in Long Island and New York City, it was Bishop Littlejohn who gave impetus to the Church Charity Foundation of his new diocese of Long Island.

It was under Bishop Frederick Burgess in 1903 that the diocesan convention by canon set up the Department of Christian Social Relations to supplement the Church Charity Foundation by developing the many other facets of social relations in a diocesan community of Long Island's rapid growth and diverse occupations. Its area of concern ranges from migratory laborers working on Suffolk County's potato farms, to Brooklyn and Queens with their innumerable industries, and to Nassau's suburban cities which rise in a season as by magic.

When Bishop DeWolfe became Long Island's diocesan in 1942, he brought with him a rich social experience gained in Kansas City, Mo., and Houston, Tex. He has fostered and initiated all manner of new work under the Department of Christian Social Relations, which is set up under a director, the Rev. Dr. Gregory Mabry, with competent office assistance, working under the counsel of a committee of three from the Diocesan Council and six associate members.

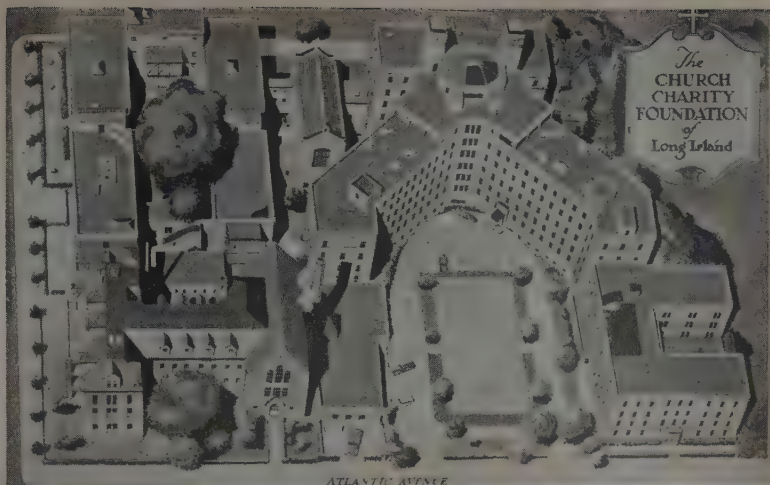
Church Charity Foundation:

The First 100 Years

More than 100 years ago, a group of clergy and consecrated laity residing in Brooklyn, N. Y. felt their imperative obligation to help the poor and needy, but could discover no institution whereby their charities could reach both the "bodies and souls of their beneficiaries." Indiscriminate giving to the passing beggar or to the contemporary houses of charity was no solution because, either way, spiritual care was neglected. The Church's most needy children were being deprived of her pastoral care and of the sacraments ordained for their souls' health.

Under God, this consecrated group took the only possible step and, on February 6, 1851, founded the Church Charity Foundation which is now celebrating its 100th Anniversary.

The Society pledged itself to build a

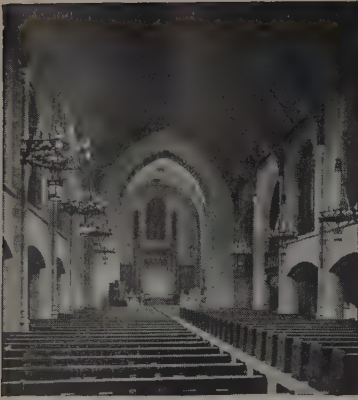


CHURCH CHARITY FOUNDATION: The buildings include St. John's Hospital, Home for the Aged, Home for the Blind, Nurses' School, Out-Patient Department, Chapel, Home for SCSJE sisters.

ONE of the sisters guides a resident of the Home for the Blind.

BISHOP DEWOLFE presides at graduation at the School of Nursing.

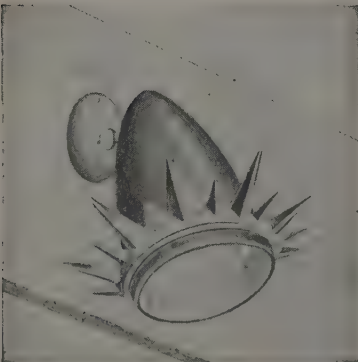
A QUIET EVENING in the Home for the Aged, where elderly women in the diocese live in peace and contentment.



Trinity Methodist Church, Springfield, Mass.
Collens, Willis and Beckoner, Architects

Morelite IN YOUR CHURCH THAT'S LIGHT ON YOUR BUDGET

This church, which took the Christian Herald Prize in 1928, was equipped with very handsome wrought-iron chandeliers which undoubtedly gave enough light to satisfy the congregation of that day. Recently, however, a study was undertaken to find inexpensive means of providing more light on the pews—without spoiling the general effect. The choice was Rambusch MORELITE (illustrated below). Behind each truss there are four of these units installed. They are adjusted to throw their light in a slightly forward direction down over the pews, providing ample yet inconspicuous reading light. This is typical of many churches throughout the country where a marked improvement in lighting can be attained by simple and economical means. Why not let Rambusch solve your lighting problem? Send today for our Church Information Folder.



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Church institution with suitable provision for the spiritual and temporal wants of her destitute widows and orphans, her aged poor, her needy sick and every class of her suffering children, so that all these might be cared for in the manner which the Church directed.

In a report dated the First Monday in Lent 1853, they set forth their determination "to unite as Churchmen in fostering an institution that should be pervaded by the spirit of the Church—an institution ordered and conducted according to the Church's maxims as contained in Holy Scriptures—and as contained in the Book of Common Prayer."

Beginnings were small. A comfortable house was provided to take care of four elderly ladies. Within a few years, it became necessary to rent additional houses to care for some fifty dependents who were completely without resources. And in 1926, the present well-equipped buildings were erected to accommodate 85 aged and 15 blind.

In 1870, a free dispensary was established through the efforts of the energetic Bishop Littlejohn and a young physician, Dr. Jerome Walker. From this small beginning grew the present St. John's Episcopal Hospital, which now occupies a completely new modern plant built in 1926. This hospital is now the principal unit of the Church Charity Foundation and, on the occasion of this 100th Anniversary, can claim to be one of the most progressive and completely equipped hospitals in the country. In 1872, the Sisters of the Community of St. John the Evangelist were organized and recruited some sisters from an order that had been founded in the Church of the Holy Communion in New York City about 1850 under the Rev. Dr. Muhlenberg. This community of professed sisters has had tremendous spiritual influence on the development of the foundation. The present Superior is Sister Julia.

In 1896, the School of Nursing was organized. Miss Janet Hale of the Class of 1900, recently deceased, served the school, the hospital, and the foundation faithfully in many capacities until just about a year ago. St. John's nurses are famed for loyalty and devotion; and Miss Leila Moore, the newly appointed director of the school, her graduate staff, and her 80 students are looking forward to greater achievements as the second century of the Foundation begins.

Today, the Foundation occupies almost an entire block strategically located in Brooklyn. Its charitable, educational, and spiritual services are welcomed both by the diocese and by the people of the community. As it enters its second century, the Foundation looks forward to even greater achievements in the care of the sick and needy, in scientific research,

in the training of Christian doctors and nurses, and in spiritual progress. The recent appointment of Melvin H. Dunn, a man well versed in hospital work, as director of the Foundation augurs well for the future.

During 1951, the Homes for the Aged and Blind will continue to provide permanent shelter for 100 residents. The hospital will provide more than 50,000 patient-days of care. More than 1,000 babies will be born there; its surgeons will perform more than 2,000 surgical operations; and its clinics and emergency room will care for some 14,000 outpatients. From one-half to two-thirds of its patients are admitted free or at reduced charges adjusted to their ability to pay.

Continuing the foundation's historic emphasis on the spiritual, the Chaplain, Fr. Charles Gus, and his associate, Fr. Henry Willmann, are constantly available. They provide the Prayer Book's



HOSPITALIZED Churchwoman hears service with bedside earphone.

continuous cycle of prayer and praise with daily celebrations of the Holy Communion, daily Morning and Evening Prayer, and many other devotions. The beautiful Chapel of St. John the Evangelist is the spiritual heart of the Foundation.

But all this could not have been accomplished without the continuing and generous support of the people of the diocese, who recognize the foundation not only as their own, but also as an important Church missionary activity.

Under the guidance of the President, Bishop DeWolfe, the CCF has developed rapidly in recent years. Many new services have been added to the hospital. St. John's is one of the two general hospitals throughout the country approved by Alcoholics Anonymous for the specialized care of chronic alcoholics. A thoracic surgery service, a hand clinic (the first in Brooklyn), and an expanded medical-education program are among the recent improvements.

Conceiving its work as a vital and

essential mission, the CCF has provided sanctuary and treatment not only for the suffering and afflicted of the Episcopal Church, but to all who have come to its doors. In so doing, it has made a major contribution toward maintaining the health and well-being of the entire community and stands as a shining testimony "the Church at work."

Chaplains in Action

The time is 7 o'clock in the morning. The place is St. John's Chapel in St. John's Hospital. A priest approaches the altar. He makes his preparation and then begins the greatest of all services with the ancient but ever new words: "Almighty God unto whom all hearts are open..." Close to him on the gradine stands a microphone. At scores of beds throughout the hospital, patients pick up earphones and listen in on the Holy Mysteries with hearts opened to Almighty God. They join in the propers, the prayer for the Church, and the Consecration; and they listen while those actually present in the chapel make their Communions.

Then, after the Blessing, the priest, preceded by a sister, goes around the Hospital to administer to those who have asked for It the healing Body and Blood of our Blessed Lord.

All of this happens every weekday and Sunday throughout the year and is supplemented by the daily offices and frequent additional services, all of which are broadcast. The patients and the entire hospital personnel are irradiated with the Church's ceaseless cycle of praise and prayer; and, needless to say, priests are always available to comfort, counsel, absolve, and bring to the suffering all the sacramental resources that our Lord, through His Church, has ordained.

These things are, or should be, normal in a well-equipped Church institution; but it is noteworthy that comparable work is done by most of the diocesan clergy, frequently under great difficulty, as chaplains to the secular institutions in their cures.

Among examples too numerous for an exhaustive list may be mentioned pastoral care given by Fr. Graham Walworth at Pilgrim State Mental Hospital, by Fr. Dominic Ciannella at Central Islip Mental Hospital, by the Rev. Dr. John Zacker in the City Prison of Brooklyn, and by Fr. Bayard Goodwin at the several hospitals in Amityville. A complete list would approximate the diocesan clergy roster. Those mentioned above are typical of the pastoral care that is available in parishes and missions throughout the length and breadth of Long Island, bringing to untold members the touch of Christ through the Church, which is His Body.



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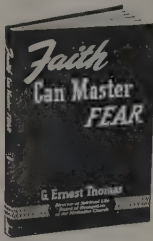
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LONG ISLAND



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Religious Orders

The diocese of Long Island is fortunate in having houses of seven Religious Orders within its borders. Though their primary contribution is the daily round of prayer, their good works are manifold and various. Another great blessing a Religious house brings to a diocese and area in which it is situated is the standard of Christian discipline and sacrifice it exemplifies, the effect of which reaches even those who are unaware of its existence. By their good works alone, however, Long Island's monasteries and convents directly benefit many thousands annually.

Religious first came to Long Island in 1869, the year after the diocese was organized, when Mother Julia (Bull) and Sister Emma (Creighton) took charge of the budding activities of the Church Charity Foundation. In 1872, Bishop Littlejohn gave the growing community its constitution and rule, and it was

soon incorporated under the title of "the Sisters of the Community of St. John the Evangelist." For many years the community alone administered all the institutions of the Church Charity Foundation and today still manages the Homes for the Aged and the Blind and does religious and social work in St. John's Hospital. The convent is located at 493 Herkimer Street, Brooklyn; and Bishop DeWolfe is the visitor.

The Sisterhood of the Holy Nativity, founded in 1882, established a house at Bay Shore, Long Island in 1924, during the episcopate of Bishop Burgess. It is available for women who wish to make retreats or who desire a rest for a few days or longer.

The Order of the Poor Brethren of St. Francis of the American Congregation of Franciscans, commonly known as "the Franciscans," composed of both priests and laymen, was founded in 1917 by Fr. Joseph (Claude Crookston), and moved to Mt. Sinai, Long Island, in 1928, during Bishop Stires' episcopate,



BROTHERS OF ST. JOSEPH repairing one of the diocesan center buildings.

here in 1939 it completed the attractive buildings of Little Portion Monastery. While the order annually draws many male retreatants and other men who seek spiritual ministrations to Little Portion, its members do evangelistic work throughout the Church and assist in the diocese by ministering temporarily in parishes and missions. Of recent years some of the lay brothers have rendered valuable service to the diocese by searching out Episcopalians in the many large housing projects which have been built on the Island, and connecting them with local parishes. The order also seeks out and ministers to the poor, both spiritually and materially, and its quiet but extensive work among them, done in the name of the Episcopal Church, is beyond praise.

The Poor Clares of Reparation and Adoration, founded in 1922 by Fr. Joseph, O.S.F., and Mother Mary Veronica, P. C. Rep., is under the direction of the Order of St. Francis, and has its convent at Maryhill, Mt. Sinai, Long Island. It, too, came into the diocese during Bishop Stires' episcopate. The qualifying phrase "of Reparation and Adoration" indicates the prayer-life to which it aspires. It shares its life with women living in the world who seek its association, and its prayers with all who request them.

The Brothers of St. Joseph, based at Sayville, Long Island, is a community of laymen interested in the active life. Bishop DeWolfe constituted the Order in 1942, and is its visitor and protector. Its object is to assist the clergy in any way possible, by teaching, parish visiting, church music, care of property, renovating and repairing church property, and liturgical art of all kinds. Many parishes and church buildings in the diocese have benefited by the Brothers' work. The order also conducts a home for delinquent boys in connection with St. Joseph's house at Sayville.

The Teachers of the Children of God, which combines the Religious Life with the vocation of teaching, is the most recent comer into the diocese. Last autumn it opened the new parochial school of the Church of the Advent, at Westbury. Its other schools are located in Providence, R. I., Barnstable, Mass., and Fairfield and Washington, Conn.

The Community of St. Mary, the oldest and largest order for women in the Episcopal Church, is constructing new buildings at Bayside, L. I., at the cost of a million dollars, into which it will move from Manhattan its 80-year-old St. Mary's Free Hospital for Children.

The diocese of Long Island is indeed rich in Religious communities. It is, consequently, rich in prayer—an endowment for which the diocese is deeply grateful.

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(Continued from page 17)

Wentworth, a merchant in the West Indian trade, helped establish Long Island's tradition of strong lay support by giving the ground and contributing substantially to the cost of the building. The Rev. Samuel Seabury, Jr., became the next rector of the three parishes, and while there attracted many prominent laymen. Under his rectorship a school was established in Flushing and the three parishes received their charters in 1761.

"Bruecklen," originally a Dutch settlement, was a strongly Calvinist community in the revolutionary period. The first Anglican church in the area, St. Anne's, Brooklyn Heights, was founded in the middle of the 18th century, more than 100 years after the coming of white settlers. Later it became a prolific mother church, founding St. John's in 1827; Christ Church in 1835; St. Mary's in 1836; St. Paul's, Flatbush, in 1836; St. Luke's in 1841; and St. Paul's, Carroll Street, in 1849. These churches, in turn, became parent churches.

During the revolutionary period, the clergy of Long Island, like many Anglican clergy in the colonies, were generally loyal to their oath of allegiance to the King. Key ports on the island were garrisoned by the British, and when the troops left, many of the clergy left with them. But a remnant, like Samuel Seabury, at this time serving in Connecticut, threw in their lot with the new nation. The clergy of Connecticut elected Seabury as their Bishop, and he was consecrated in Scotland in 1784 as the first Bishop of the Episcopal Church in the United States.

The first American Bishop to have jurisdiction over Long Island was Samuel Provoost, consecrated in 1787 as the Bishop of New York and the third American Bishop. He was consecrated in England by the Archbishop of Canterbury at the same time as Bishop William White of Pennsylvania, who was Bishop No. 2. For the next 80 years, Long Island was a part of the diocese of New York and continued to grow in parishes and communicants with the population growth of the island.

By 1868, the island was far stronger in parishes than many an independent diocese. Fifty-three Long Island parishes had been admitted to union with the diocese of New York and several missions were almost ready to achieve self-support.

BISHOP LITTLEJOHN

In addition there were many other missions scattered about the 1,373 square miles of the island needing constant episcopal oversight. So on November 18

18, 61 of the clergy from Kings, Queens, and Suffolk counties, together with 118 lay delegates from the 53 parishes, assembled in the Church of the Holy Trinity, Brooklyn, in response to a notice issued by Bishop Horatio Potter of New York. The diocese was duly organized. On the following day, the Rev. L. Abram Littlejohn, rector of the host parish, was elected as first Bishop of Long Island. He was consecrated on January 27, 1869, with Bishop Potter presiding.

An impressive growth marked Bishop Littlejohn's episcopate of thirty-three years. At the diocesan convention in 1901, at the Cathedral of the Incarnation, Garden City, the churches and missions numbered 126; the clergy, 154; and the money raised for all purposes was \$75,000. In 1869 the total amount raised was \$285,000. The diocese has always given largely to missionary work both within its borders and outside. The Woman's Auxiliary, of which Bishop Littlejohn was one of the national founders, has been a most important adjunct in raising missionary funds, especially for the program of the national Church.

Bishop Littlejohn's episcopate will also be remembered by the establishment at Garden City of the cluster of diocesan institutions. It was in 1869 that Alexander T. Stewart purchased from the town of Hempstead for \$400,000, more than 7,000 acres, forming a part of what was known as "The Plains." Before Mr. Stewart's death in 1876, he had conceived the idea of a great foundation for religion and learning at Garden City, and it was left to Mrs. Stewart to carry out his wishes.

On June 28, 1877, Bishop Littlejohn laid the cornerstone of the Cathedral of the Incarnation. In the following autumn, the two schools, St. Paul's for boys and St. Mary's for girls, were opened in temporary quarters on the estate. In the next few years Mrs. Stewart diligently prosecuted the building operations, and in 1883 the large and then magnificent building for St. Paul's school was finished and occupied.

In 1884, the Bishop's residence was ready for occupancy, and in 1885 the Cathedral itself was completed and consecrated. When Mrs. Stewart died, it was stated with authority that she had expended on the Cathedral and schools, together with the improvements therein, over two million dollars.

Among the many other achievements during the episcopate of Bishop Littlejohn, the Church Charity Foundation, founded February 6, 1851, was greatly enlarged both as to its scope and intensity of work in charities, which included the care of the aged and the sick and, later, of the orphans and the blind. Bishop Littlejohn, in 1871, began a building



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LONG ISLAND

program to house these various activities on the land situated between Atlantic Avenue and Herkimer Street, as bordered by Albany Avenue, in the city of Brooklyn.

On June 23, 1871, he laid the corner stone of St. John's Hospital. It took five years in the building because the Bishop insisted that work could be done only if the money was raised. It proved to be one of the finest hospitals in Brooklyn.

It was in February 1869 that the *Helping Hand* paper — now *Tidings* — was founded. The training school for nurses, planned in 1851 (when Florence Nightingale was with the sisters at Kaisersworth and trained nurses as a separate class were unknown), was organized in 1896. The home for the blind was also established in 1896. Other charitable activities now extinct, such as the "Sheltering Arms Nursery" and the "Trained Christian Helpers," were founded. Bishop Littlejohn also inaugurated the "blessed work" of the "Sisters of St. John the Evangelist," who in turn have labored faithfully in both the hospital and the homes for the aged, the orphans, and the blind.

The House of St. Giles for crippled children, organized in 1891 by Sister Sarah, was another accomplishment under Bishop Littlejohn's administration.

On August 3, 1901, God called this beloved 77-year-old Bishop to Him. In addition to his enormous administrative accomplishments, he was ranked as one of the ten foremost scholars of the Church.

BISHOP BURGESS

The Rev. Frederick Burgess, D.D., who had served for four years as the rector of Grace Church on the heights in Brooklyn, was elected at the 36th annual convention at Garden City to succeed Bishop Littlejohn. Bishop Burgess was consecrated on January 15, 1901, in Grace Church, Brooklyn.

During his administration of twenty-three years, there was continued growth and development of the suburban sections of Long Island which afforded a vast opportunity for expansion of the Episcopal Church. Before his death on October 15, 1925, he felt his health waning and, therefore, asked for a Bishop coadjutor. His was an important work, God's vineyard, "lengthening the cord and strengthening the stakes."

BISHOP STIRES

In accordance with Bishop Burgess' request for a coadjutor, the Rev. Ernest Milmore Stires, D.D., was elected at the annual diocesan convention in Garden City on May 26, 1925. While he was the coadjutor-elect, Bishop Burgess died, and, therefore, Dr. Stires' consecration was as the Bishop of Long Island rather

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LONG ISLAND

than the Coadjutor. The service was on November 4, 1925 in St. Thomas' Church, Manhattan, where he had been the beloved rector for 25 years. Bishop Stires' tenure was marked by his masterly practice of spirituality, kindness, and diplomacy.

It was during Bishop Stires' administration that the new St. John's Hospital and the beautiful Walter Gibbs Memorial Chapel were built, facing on Herkimer Street, adjacent to the old St. John's Hospital and the home for the aged and blind. Many new churches and missions came into existence during his administration. His work became so heavy that he found it necessary to have two suffragan bishops and, hence, the Rt. Rev. John Insley Blair Larned, D.D., who, at the close of World War II, became the Bishop in charge of the European churches, and the Rt. Rev. Frank W. Creighton, S.T.D., who later became the Bishop of Michigan, were elected in 1929 and in 1933 respectively.

Bishop Stires, on reaching the retirement age, realizing the great possibilities of the work on Long Island and feeling that a younger man could better accomplish the work, resigned in 1942. The diocese regretfully accepted his resignation, for indeed he had been a real Father in God and had given unstintingly of his life for the upbuilding and progress of the diocese of Long Island. Today he enjoys a well-earned retirement at Bolton Landing, N. Y., in the diocese of Albany.

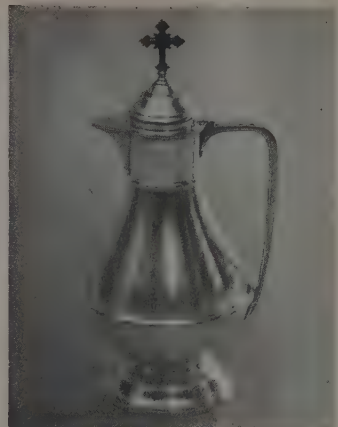
BISHOP DEWOLFE

At a special convention on February 10, 1942, the Rev. James Pernette DeWolfe, D.D., was elected the fourth Bishop of Long Island, having from June 23, 1940 served as dean of the Cathedral of St. John the Divine, in New York City. He was consecrated May 1, 1942 in the Cathedral of the Incarnation, Garden City.

When Bishop DeWolfe entered upon his duties, the diocese was emerging from the paralysis of the depression years and entering the period of a second world war, so that there was of necessity a period of marking time, of planning and organizing for the future.

Under the guidance of the new bishop, plans were laid for the expansion of diocesan missions, and organizations developed to put these plans into effect. Three experienced priests were appointed archdeacons to assist the bishop in administering the 60 missions in the city, the suburbs, and the rural areas, and to establish new missions.

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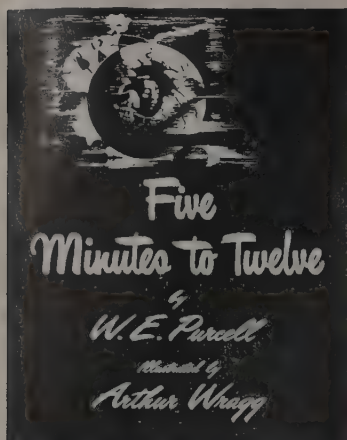
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LONG ISLAND

in 1942 as successors to Archdeacons Webb and Duffield, whose past service is remembered with affection and gratitude.

The extent of diocesan work required additional episcopal oversight, and at a special convention on October 12, 1948, the Rev. Jonathan Goodhue Sherman, rector of St. Thomas' Church, Bellerose, L. I., was elected as suffragan bishop. He was consecrated on January 6, 1949, and has given devoted service in his first two years.

Early in Bishop DeWolfe's episcopate, an overall survey showed the need for transferring some of the churches in Brooklyn to rapidly growing Negro congregations and to the incoming Puerto Rican groups. Other surveys were made throughout the island to determine the most strategic places to locate new missions, and the best methods to advance other missions to parochial status were studied.

All this has been but a small part of Bishop DeWolfe's diocesan program. Year after year the bishop has worked with his clergy and laity to secure a greater response to the missionary needs of the Church with the result that giving to the National Church in Long Island has more than trebled during his episcopate.

Vocational conferences were held for young men to recruit a steady supply of postulants and candidates for this expanding program. Today, Long Island has 54 postulants and ten candidates for the sacred ministry and Bishop DeWolfe has ordained 56 to the priesthood in the last eight years.

The bishop saw the need for an adequate summer camp for young people, not only for the purposes of recreation, but to strengthen parish programs of religious education. Four years ago, a seventy acre estate on the north shore of Long Island was purchased, and prefabricated buildings were erected to care for youth needs under the guidance of a director of youth.

Six years ago, the Bishop's Men of Long Island was organized. During these years the bishop has met with thousands of the laity for regular periods of instruction in the Church's Faith. He has devised a diocesan program to assist the clergy in strengthening the men's work in parochial life. Parallel with this



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ning program, diocesan retreats have been established throughout the year. One of Long Island's great laymen of recent years was Dr. Raymond F. Barnes, who began to make his contribution to the Episcopal Church in Long Island in 1919 when he was made the



RAYMOND BARNES: One of Long Island's great laymen.

reasurer of the nationwide campaign. From that time on, he served on the diocesan council, was a deputy to nine consecutive General Conventions, served as a member of the program and budget committee of the Convention and treasurer of the diocese and its various funds since 1926. In 1929, he was elected the treasurer of the General Convention, an office he filled until his death.

Among the many valuable workers and supporters of the Church Charity Foundation in Long Island has been Mrs. Divine F. Burtis who for 54 years served on the Board of Managers and for 19 years as president of the Board.

In 1868, when the diocese was formed, there were canonically resident 90 clergymen, and in 1951, there are canonically resident 200 clergymen; and while in 1868 there were 54 churches and missions, in 1951 there are 169 churches and missions. The missionary gifts in 1950 were \$248,000 of which amount \$138,333 was given for missionary purposes to the general Church.

The seal of the diocese of Long Island, designed by the Rev. Beverley Betts, carries the motto, "I will set His dominion in the sea." The diocese today is vigorously putting that motto into effect, meeting its burgeoning opportunities as a team of consecrated clergy and laity with the bold vision of a teeming dominion won for Christ.



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Theological Education Sunday

January 28, 1951

At the request of the Joint Commission on Theological Education I have designated Sexagesima, January 28, 1951, as Theological Education Sunday.

On that day I hope that there will be addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be an opportunity for the people of the Church to give financial support to the Seminaries.

Our Theological Seminaries are of supreme importance to the Church for they, in large measure, determine the calibre of our clergy. This is of practical significance to every layman. What of the conduct of the services in your parish? How was the sermon? What of the Church School and the Christian education of your children? Strong seminaries make possible favorable answers.

I trust that there will be a generous response.

Henry K. Sherrill
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DIOCESAN EDUCATIONAL

NEW YORK

Bishop Made Honorary Canon

Bishop Gilbert, retired, of New York, made an honorary canon of the Cathedral of St. John the Divine, New York City, at a meeting of the Cathedral's trustees on St. John's Day, December 27, 1950.

The appointment, in accordance with the Cathedral's statutes, was made by Bishop Donegan, of New York, and approved by the trustees.

At the same meeting, the Rev. Dr. Arthur L. Kinsolving, rector of St. James' Church, New York, was elected trustee to fill the vacancy created by Bishop Donegan's becoming president of the board.

Women Elected to Hospital Board

The Board of Managers of St. Luke's Hospital, New York City, departed from 100-year-old tradition when it recently elected its first women members. They are Mrs. F. Huntington Babcock and Mrs. William Gage Brady, Jr. Both have done volunteer work at the hospital for a number of years. Mrs. Brady has served as captain of the hospital's Red Cross Nurse's Aides. Mrs. Babcock also served as member of the hospital's long range planning committee. Elected at the same time as the two women was Eben W. Pyne. Three members of Mr. Pyne's family have served on the board previously.

ERIE

Home for the Diocese

The diocese of Erie has purchased a beautiful home for a diocesan house. It will be dedicated as a memorial to the late Bishop Ward, second Bishop of Erie, who died in 1949. The house is in Erie, right next door to the bishop's residence.

The diocese of Erie has never had a diocesan headquarters. Its offices have been scattered about: some in Erie, one in Franklin. The bishop's office has been in his own home.

The opening of the new headquarters is expected to add to the efficiency of the diocese, and to increase diocesan morale.

ETHLEHEM

New Governor Is Churchman

John S. Fine, new governor of the Commonwealth of Pennsylvania, is senior warden of St. George's Church, Nanocke, Pa. He has been a faithful and active member of that church for many years.

SEMINARIES

Theological Education Sunday

Each communicant of the Church is urged to contribute as much as possible on Theological Education Sunday, January 28th, for "the needs of the various seminaries are great." This appeal was made by the Very Rev. Alden Drew Kelley, chairman of the joint commission on theological education of the National Convention.

At the House of Bishops meeting the Joint Commission of Theological Education paralleled this appeal.

In asking that each communicant give as much as possible, Dr. Kelley, who is dean of Seabury-Western, also asked that communicants seek to have that Sunday observed in their parish or mission if it is not already planned.

The 10 seminaries of the Church hope to receive a total offering of \$300,000 this year. This goal is an increase of almost \$75,000 over last year's combined offering of about \$225,000. While 2,860 parishes and missions throughout the country contributed to last year's offering, the Commission anticipates the co-operation of 4,000 parishes and missions this year, Dean Kelley said.

"While the seminaries are crowded to capacity with theological students, money is needed for expansion. With the increased enrollments which have been experienced in the seminaries, maintenance costs have likewise increased," Dean Kelley said.

"Strong Seminaries will not only keep an adequate flow of ministers into the Church for replacement of those who retire, but strong seminaries will further the Christian Gospel by opening church doors which in some cases have been closed for years," Dean Kelley said.

New Courses at Philadelphia

Two new courses are being offered at the Philadelphia Divinity School.

Under the direction of the Rev. Dr. John Heuss a graduate course entitled "Christian Education in the Parish — Practical Problems" will be given beginning February 7th.

This course is open to all the clergy and qualified lay-persons who wish to specialize in the field of religious education. The teacher will be the Rev. F. Victor Hoag, director of religious education in the diocese of New Jersey.

With the approval and assistance of the Town and Country Division of the National Council, the Rev. Francis W. Allison, rector of St. Paul's Church, Montrose, Pa., will teach the "Town and Country Course" beginning February 6th. This will be open to the clergy.

New Books from A. R. Mowbray

THE STORY OF ST. FRANCIS OF ASSISI

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CHANGES

Appointments Accepted

The Rev. Edward D. Alston, formerly rector of St. James' Church, Portsmouth, Va., will become rector of the Church of Our Merciful Saviour, Louisville, on February 1st. Address: 478 S. Eleventh St., Louisville 8.

The Rev. Richard B. Clark, who has been in secular work for several years, is now priest in charge of Christ Church, Greenville, N. Y., and Trinity Church, Rensselaerville, N. Y.

The Rev. Richard Coombs, formerly associate rector of the Church of the Heavenly Rest, New York, will become rector of St. Paul's Church, Salinas, Calif., on February 1st. Address: 418 Cayuca St.

The Rev. Dr. Victor L. Dowdell, formerly rector of St. Paul's and Trinity Parish, Tivoli, N. Y., is now priest in charge of St. James' Chapel, Lake Delaware. Address: Delhi, N. Y.

The Rev. Dr. Norman S. Howell, formerly rector of the Church of St. Sacrament, Bolton Landing, N. Y., priest in charge of the Church of the Good Shepherd, Chestertown, and Adirondack deanery missionary in the diocese of Albany, will become priest in charge of Trinity Parish, Tariffville, Conn., and Calvary Church, Suffield, on February 1st. Address: 7 Maple St., Tariffville, Conn.

The Rev. William C. Johnson, formerly rector of St. Alban's Church, Stuttgart, Ark., will become rector of Holy Cross Church, Ponlar Bluff, Mo., and minister in charge of St. Paul's Church, Sikeston, and the new mission at Charleston, Mo., on February 1st. Address: 935 Spring St., Poplar Bluff.

The Rev. John F. McLaughlin, formerly rector of Calvary Church, Batavia, Ill., is now rector of Christ Church, Canon City, Colo., and vicar of St. Alban's, Florence. Address: 1104 Greenwood Ave., Canon City.

The Rev. James D. Moffet, formerly assistant at the Chapel of the Intercession, Trinity Parish, New York City, is now rector of St. Mark's Church, South Milwaukee, Wis. Address: 1810 Rawson Ave.

The Rev. Daniel C. Osborn, Jr., formerly rector of the Church of St. John the Evangelist, Newport, R. I., will become rector of Grace Memorial Church, Philippsdale, R. I., on February 1st. Address: 391 Massasoit Ave., East Providence 14, R. I.

The Rev. Albert E. Pons, chaplain of Morris Episcopal Student Center, Lafayette, La., is now also priest in charge of St. Paul's Mission, Abbeville, La. Address: 1402 Johnston St., Lafayette, La.

The Rev. John S. Stephenson, formerly priest in charge of St. John's Church, Sandwich, Mass., and St. Peter's on the Canal, Buzzards Bay, is now rector of Grace Church, Buffalo. Address: 97 Victoria Blvd., Kenmore 17, N. Y.

The Rev. Thomas A. Withey, formerly assistant rector at St. Matthew's Church, Kenosha, Wis., is now priest in charge of St. Andrew's Mission, Kenosha. Address: 6815 Twenty-Sixth Ave.

The Rev. Hunter Wyatt-Brown, Jr., formerly rector of St. Mary's Church, Emmorton, Md., is now rector of the Church of the Holy Nativity, Baltimore. Address: 8809 Edgerton Rd., Baltimore 16.

Resignations

The Rev. Paul D. Collins, rector of St. Barnabas' Church, Troy, N. Y., has resigned. The parish will be merged with Trinity Church, Troy, on February 28th.

The Rev. Alfred G. Miller, priest in charge of St. John the Baptist Church, Hardwick, Vt., has retired. Address: 80 Linden St., Salem, Mass.

The Rev. James G. Ward, rector of St. Stephen's Church, Escanaba, Mich., and priest in charge of Trinity Church, Easton, has retired from the active ministry. He and Mrs. Ward will sail from New York on February 3d embarked on a Mediterranean cruise. Address after April 15th: 920 Tenth St., South, Escanaba, Mich.

Changes of Address

The Rev. Leon N. Laylor, who is serving the Church of St. James the Less, Ashland, Va., has

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CHANGES

had a change of address from 702 S. Center St. to Box 349, Ashland.

The Rev. William B. Parsons, Jr., who is studying Japanese at the Institute of Far Eastern Languages at Yale University, may be addressed at 26 Virginia St. Point Beach, Milford, Conn.

The Rev. Francis H. Richey, retired priest of the diocese of Newark, formerly addressed at New Providence, N. J., should now be addressed at 25 Pearl St., Summit, N. J. After May 1st: Sag Harbor, L. I., N. Y.

The Rev. George Stockwell, retired priest of the diocese of Western Massachusetts, Monroe, Conn., should, after April 1st be addressed: c/o James B. Stockwell, R.F.D. 1, Sandy Hook, Conn.

The Rev. E. J. Templeton, priest of the diocese of Maine, formerly addressed at 236 S. Forty-Fourth St., should now be addressed at 411 S. Forty-Second St., Philadelphia 4.

The Rev. G'enn H. Walker, who serves the Anglican Church in the Province of the West Indies, may be addressed at the Vicarage, Wismar, Demerara River, British Guiana.

Ordinations

Priests

Bethlehem: The Rev. Bruce A. Weatherly was ordained priest on November 25th by Bishop Sterrett of Bethlehem at the Cathedral Church of the Nativity, Bethlehem, where the ordinand will be curate. Presenter, the Very Rev. Robert Webb; preacher, the Rev. Ralph A. Weatherly, father of the candidate. Address: 321 Wyandotte St.

Delaware: The Rev. Erik Halway Allen and the Rev. Charles Frederick Schreiner were ordained to the priesthood on December 21st by Bishop McKinstry of Delaware. Presenters, the Rev. P. A. Kellogg, the Very Rev. J. B. Mosley, respectively. Preacher, the Rev. Dr. W. C. Munds.

The Rev. Mr. Allen will be vicar of St. Paul's Church, Camden, Del. The Rev. Mr. Schreiner will be assistant minister of the Cathedral Church of St. John; address, 2013 Market St., Wilmington, Del.

Long Island: Bishop DeWolfe of Long Island advanced the following men to the priesthood on December 23d at the Cathedral of the Incarnation, Garden City, L. I.:

The Rev. Rix Pierce Butler, presented by the Rev. Frank Hutchins, will be rector of the Church of the Nativity, Mineola, N. Y. Address: 172 Willis Ave.

The Rev. James M. Dennison, presented by the Rev. E. F. Underwood, will be vicar of the Church of SS. Philip and James, Lake Success, L. I. Address: 261-58 Langston Ave., Glen Oaks, N. Y.

The Rev. David Sanford Duncombe, presented by the Very Rev. H. S. Wood, will be vicar of Holy Trinity Church, Hicksville, N. Y.

The Rev. William G. Penny, presented by the Rev. W. F. Penny, will be vicar of St. Margaret's

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CAUTION

UNWIN—Caution is recommended in dealing with a man giving the name of Robert B. Unwin who tells a long story involving the stealing of his wallet. He has a birth certificate and registration card in this name. Claims a wide acquaintanceship with the clergy in San Francisco, Honolulu, and New York. Shows picture of self as hospital anesthetist. Described as about 40 years old, 5 ft. 7 in., 140 pounds, rather florid complexion, grey-blue eyes, bushy eyebrows, square forehead. Pleasant voice and smile, suave personality. May use name of Hanson or Douglas (L. C., July 30, 1950). Last reported in New York, may now be in San Francisco. Further information obtainable from Miss Alice K. Rennie, office secretary, Daughters of the King, 31 Union Square West, New York 3, N. Y.

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CHANGES

Church, Fresh Meadows, N. Y. Address: 64-19a 186th Lane, Flushing, N. Y.

The Rev. Robert A. Sloan, presented by the Rev. H. R. Crispell, will be curate at St. John's Church, Northampton, Mass.

Michigan: The Rev. Thomas B. Aldrich, assistant minister at St. James' Church, Birmingham, Mich., was ordained priest in that church on January 7th by Bishop Emrich of Michigan. Preacher, the Rev. H. B. Whitley.

Missouri: The Rev. Silas J. Hirte, minister in charge of St. Thomas' Mission for the Deaf, St. Louis, was ordained priest on December 3d at Christ Church Cathedral Chapel, St. Louis, by Bishop Scardlet of Missouri. Presenter, the Very Rev. Dr. Sidney E. Sweet.

An interpretation of the service was given to the deaf congregation by Arthur Steidemann, Jr., lay assistant at Emmanuel Church, Webster Groves. The new priest studied for the ministry under the direction of the Rev. Arthur G. Leisman, missionary to the deaf in the diocese of Milwaukee, where he was ordained deacon.

Northern Indiana: The Rev. Robert McMurtry was ordained priest on November 30th at St. Paul's Church, Ashippun, Wis., by Bishop Ivins of Milwaukee, acting for the Bishop of Northern Indiana. Presenter, the Very Rev. Dr. William Nes; preacher, the Rev. D. R. MacLaury. To continue as vicar of St. Paul's Church, Ashippun, Wis.; St. Chad's, Okauchee; and St. Mary's, Waterville. Address: R.R. 2, Oconomowoc, Wis.

Ohio: The Rev. William G. Worman was ordained priest on December 30th by Bishop Burroughs, Bishop Coadjutor of Ohio, acting for the Bishop of Ohio, at St. Paul's Church, Fremont, Ohio. Presenter, the Rev. J. W. Quinton; preacher, the Rev. F. B. Sayre, Jr. To be assistant at St. Paul's Church, East Cleveland. Address: 15837 Euclid Ave., East Cleveland 12, Ohio.

Oregon: The Rev. Peter N. A. Barker and the Rev. Lee Huntington Young, III were ordained to the priesthood on December 30th by Bishop Dagwell of Oregon at St. Stephen's Cathedral, Portland.

The Rev. Mr. Barker, presented by the Rev. A. H. McDonnell, will be vicar of Calvary Church, Seaside, Ore. Address: 505 N. Holladay Dr.

The Rev. Mr. Young, presented by the Rev. John Goodyear, will be vicar of St. Stephen's Church, Newport, Ore., and St. James' Church, DeLake. Address: Newport. The Rev. Dr. L. E. Kempton was the preacher.

San Joaquin: The Rev. Walter Malcolm Clarke, Jr. was ordained priest on December 19th by Bishop Walters of San Joaquin at the Church of the Good Shepherd, Reedley, Calif., where the new priest will be vicar. Presenter, the Rev. Robert Gould; preacher, the Rev. C. F. Whiston.

The Rev. Frank Duran was ordained priest on December 9th by Bishop Walters of San Joaquin at All Saints' Church, Mendota, Calif., where the new priest will be vicar. Presenter, the Ven. J. S. Doron; preacher, the Rev. V. M. Rivera.

Southern Brazil: The Rev. Curt Kleemann was ordained priest on December 10th by Bishop Pitman of Southern Brazil at the Church of the Saviour, Cangussu, R.G.S. Presenter, the Ven. Alberto Blank; preacher, the Rev. Jose Del Nero. To be rector of the Parish of the Saviour and associated missions. Address: Caixa Postal 14, Cangussu, R.G.S., Brazil.

Virginia: The Rev. William Clancy Heffner was ordained priest on January 8th by Bishop Kennedy of Honolulu, acting for the Bishop of Virginia, at St. Clement's Church, Honolulu. Presenter, the Rev. F. A. McDonald; preacher, the Rev. N. B. Godfrey. To be missionary to Okinawa. Address: Honolulu.

Deacons

Colorado: Alfred E. Brandt and Justin Arthur Van Lopik were ordained to the diaconate on December 27th by Bishop Bowen of Colorado at St. Andrew's Church, Denver.

Los Angeles: Joseph A. Erickson, Jr. was ordained deacon on January 6th by Bishop Heron, Suffragan Bishop of Los Angeles, acting for the Bishop of Los Angeles, at Trinity Church, New-

ton Centre, Mass. Presenter, the Rev. H. Dunbar; preacher, the Rev. F. H. Arterton. Deacon at All Saints' Church, Pasadena, Ca.

North Texas: Porter Harrison Brooks was ordained deacon on January 3d by Bishop Quartman of North Texas at the Church of the Heavenly Rest, Abilene. Presenter, the Rev. Ed. Henshaw; preacher, the Bishop. To continue studies at the Virginia Theological Seminary, Alexandria, Va.

Living Church Correspondents

The Rev. Donald E. Becker, assistant at Paul's Cathedral, Fond du Lac, is now correspondent for THE LIVING CHURCH in the diocese of Fond du Lac. Address: 39 N. Sophia St.

Mrs. Douglas W. Polivka, correspondent of THE LIVING CHURCH for the diocese of Oregon, formerly addressed at S.E. Stark St. in Portland should now be addressed at 2428 S.W. Nineteen Ave., Portland 1, Ore. The Polivkas have purchased a home at that address.

CLASSIFIED

POSITIONS OFFERED (cont.)

CURATE for parish of 350 communicants located at Lawton, Oklahoma, 35,000 population near Ft. Sill. Attractive stipend, Rectory, and travel expenses. Opportunity for service. Reply Box A-51, The Living Church, Milwaukee 2, Wis.

WANTED: Priest for Southwestern parish. Prayer book Churchman. Salary, single man, \$2400 an Rectory; married, \$2800. Reply Box J-520, The Living Church, Milwaukee 2, Wis.

WANTED: Resident school nurse for St. Stephen's Episcopal School, Austin, Texas. Salary \$150 a month living and laundry. Write or wire Rev. William Brewster, Box 818, Austin, Texas.

POSITIONS WANTED

TEACHER, lay reader, aged 40, two children, desires position in Church school or college. Seven years' experience, in both preparatory and college instruction. M. A., with additional study toward doctorate. Superior qualifications in English and Latin; also prepared in French. Reply Box B-523, The Living Church, Milwaukee 2, Wis.

TEACHER, young churchman, single, Ph.D. candidate, seeks position in vicinity of New York City Religion, History, English. Good references. Reply Box H-524, The Living Church, Milwaukee 2, Wis.

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—Light face type denotes AM, black face B; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; H, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; Vicar; YPF, Young People's Fellowship.

OAKLAND, CALIF.

PAUL'S Montecito Ave. & Bay Pl.
J. C. Crosson, r; Rev. B. C. De Camp, c
HC 8, 11 1st Sun, 11 Ch S, 11 MP, 12:30
Bapt; 10 Wed; OH Tues, Wed, Thurs, 10-2:30
appt

SAN FRANCISCO, CALIF.

MENT OF CHRIST THE KING
Weston H. Gillett; 261 Fell St. nr. Gough
Francis Karle McNaul, Jr.
Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
Fri HH 8; C Sat 4:30 & 7:30 by appt.

FRANCIS' San Fernando Way
Edward M. Pennell, Jr.
8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ANDREW'S 2015 Glenarm Place
Gordon L. Graser, v
Masses 8:30, 11 Ch S 9:30; Daily Masses
10 ex Mon 10; Thurs 7; HH & C Sat 5-6
to downtown hotels.

WASHINGTON, D. C.

JOHN'S Lafayette Square
C. Leslie Glenn; Rev. Frank R. Wilson
8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Fri 7:30; HD 7:30 & 12

PAUL'S 2430 K St., N.W.
Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
rs: Low Mass 7, ex Sat 12, Tues 7 & 9:30;
12; C Sat 5 to 6 and by appt

MIAMI, (COCONUT GROVE), FLA.

STEPHEN'S 3439 Main Hy.
Rev. William O. Honner, r; Rev. W. J. Brunning
8 HC, 9:15 & 11 Ch Service & Ser; Week
days: Daily 7:30 ex Mon at 10 & Fri at 9
at 5-6 & 7-8 & by appt

THE PALM BEACHES, FLA.

GEORGE'S Rev. Edward L. Aldworth
419—22d St.
HC & Addr 9, Bkfst-on-Patio 9:40, MP Addr &
10:15; EP Ser 7:30; W. A. Tues 2; Men's
b 3d Mon 7:45

CHICAGO, ILL.

BARTHOLOMEW'S Rev. John M. Young, Jr. r
20 Stewart Avenue
7:30, 9, 11 HC; Others posted

DECATUR, ILL.

JOHN'S Rev. E. M. Ringland, r
Church & Eldorado Sts.
8 HC 9:30 Cho Eu & Ser, 11 Children's
& Ch S; Daily 7:15 MP, 7:30 HC

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
Eu 7:30, 9, 11; Weekdays Eu 7, 10; also Fri
Lequiem 7:30; 9:45; 1st Fri HH & B 8:15;
Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
v. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
n 7:30, 9:30, 11 & daily

DETROIT, MICH.

CARNATION Rev. Clark L. Attridge, D.D.
331 Dexter Blvd.
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, HC 10:15 & 11 MP; 1st Sun HC 11,
3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;
Wed & Saint's Days 7:30 & 10 HC

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.
Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Low Mass 8, Children's Mass 9:30, MP 10:45,
Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs 10;
C Sat 7:30-8:30 & by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed),
HC; 8:30 MP; 5 EP. Open daily 7-6.

ST. BARTHOLOMEW'S Rev. Anson Phelps Stokes, Jr.,
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE 10th & Broadway
Rev. Louis W. Pitt, D.D., r
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-
Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN - Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP;
Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11;
Noon-day, ex Sat 12:10

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters.
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

COLUMBUS, OHIO

TRINITY Rev. Robert W. Fay, D.D.
Broad & Third Streets
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,
Weekday, Lenten Noon-Day, Special services as
announced.

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7,
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chap-
man; Rev. Nicholas Petkovich
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

NEWPORT, R. I.

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Sun 8 HC, 11 MP; Wed & HD 11 HC

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Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

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Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8

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ST. ALBAN'S Rev. John A. Bryant
Westwood Hills, Los Angeles, California
Sun 8, 9:30, 11; Wed 7:30, 10:15

COLORADO A & M

ST. LUKE'S Rev. E. A. Graves, Jr., r
Ft. Collins, Colo.
Sun 8, 11; Wed & HD 10

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. James A. Pike, J.S.D., Chap; Rev. Darby W.
Betts, Rev. Norman Spices, Assistant
Sun 9, 11, 12:30; Noon daily; HC Tues 10, Wed 8,
Thurs noon.

HARVARD, RADCLIFFE, M.I.T.

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg
Sun 8, 9, 10, 11:15, 7, 7:30, Canterbury Club 7

LOUISIANA STATE UNIVERSITY

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Sun 8, 11, Canterbury Club 5:15; Fri & HD 7

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ST. MARK'S Milwaukee, Wis.
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Sun 8, 9:30, 11

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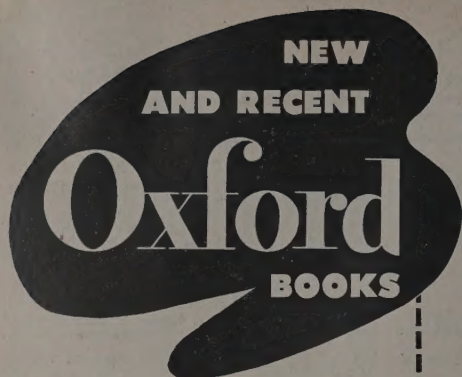
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New Palitz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

UNIVERSITY OF WISCONSIN

ST. FRANCIS HOUSE Rev. Gerald White
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Sun 8:30, 10:30 HC, 5:45 EP, 6:15 Supper;
Tues & Thurs 6:30; Daily EP 5

VASSAR COLLEGE

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Sweetser, S.T.B.; Miss Barbara E. Arnold, M.A.
Sun HC 8, 9:15, 11 (1 & 3), MP 11 (2 & 4), Cho Ev
7:30; Weekdays: MP 9, EP 5:30; HC Wed & Fri 8;
Thurs 10; HD 8 & 10; College Supper—discussion
Fri 6



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